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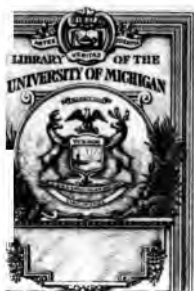
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GUIDE TO DOMESTIC HAPPINESS.





# DOMESTIC HAPPINESS.



BY W. GILES, ESQ.

AUTHOR OF THE "REFUGE."

LONDON:

CHARLES TILT, FLEET STREET;

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MDCCCXXVI.

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THE GUIDE  
TO  
DOMESTIC HAPPINESS.

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LETTER I.

True bliss, if man may reach it, is composed  
Of hearts in union, mutually disclosed ;  
And, farewell else all hope of pure delight,  
Those hearts should be reclaim'd, renew'd, upright.—  
*Comper.*

Of all the tasks enjoined by duty or imposed by  
friendship, few, Melissa, are more difficult to perform,  
or, when performed, more likely to prove unsucces-  
ful, than that of giving advice.

Advice, which the sincerest friends are sometimes  
compelled by the purest motives of benevolence  
to communicate unasked, is seldom

— — — — —  
In this case, however, he that counsels always expect his decisions to be received and implicitly followed ; because the man himself bewildered in contemplating an pursuit, generally endeavours to extricate without the assistance of others, and rarely makes the attempt till he has removed, or has removed, every impediment that obstructs progress and damped his hope. He meets no objections to combat, nor difficulties to surmount. He therefore ceases to hesitate ; he decides at once the course he shall steer, and afterwards treats direction—not with his mind in equilibrium—not so much with a view to knowledge to make either scale preponderate, as to know what may decide with the balance, as to know whether the sentiments of others concur with

cheerfully comply with her request, suggesting at the same time, that, as all human decisions are subject to error, an appeal should always be made to the testimony of Him whose commandments are faithfulness, and whose ways are truth. Let these be your delight, and your counsellors; for He hath ordained that every work shall be brought into judgment, with every secret thing, whether it be good, or whether it be evil.

You ask, Melissa, whether, in forming a matrimonial connexion, it be absolutely your duty to give your hand to the man whom you have reason to consider as a true Christian; or whether, without incurring the Divine displeasure, it may not be given to one who is nominally such, provided his character and his conduct, in other respects, be fair and respectable?

In reply to this interesting inquiry, I might say, with a sensible writer, "That a woman who receives for her husband a person of whose moral and religious character she knows no more than that it is outwardly decent, stakes her welfare upon a very hazardous experiment. She who marries a man not entitled even to that humble praise, in hope of reclaiming him, stakes it on an experiment in which there is scarcely a chance of her success."

I feel, however, no hesitancy in declaring that I think it your indispensable duty, as a Christian, to give your hand and your heart to a man who has

ment; the very terms imply opposition; little happiness can be reasonably expected very attempt to gain it involves a compromise of interests.

Except graciously given to the disciples of Jesus, marriage, has been perhaps but rarely considered; nay, in many instances, the conduct warrants a suspicion that it has not been consulted. But it was not so with the apostles at apostolic times. Their souls were full of spiritual, replete with affection and gratitude; they felt too strong an attachment to their Master, to think of making a league with his enemies; they knew that the Lord had set apart his church for himself; that they were to be his witnesses among the heathen to give thanks to him, and to triumph in his praise. Their

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on a level. To solve a difficulty of such magnitude, application was made by the church to the great apostle of the Gentiles; who in his admirable reply, meets the objection, and reasons on it in a manner that reflects honour on his conduct and his character. "If," says he, "any brother have a wife that believeth not, and she be pleased to dwell with him, let him not put her away; and the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him." For if the grace of God, in this case, dissolve the bonds of marriage, the children born while the parents were both in a state of nature, would be, as the apostle expresses it, unclean; but now are they holy; or, in modern language, legitimate—born in lawful wedlock. It is therefore plain that he was far from supposing such marriages void by any alteration in religious sentiments; and it is equally evident from the context that, while he maintains them to be legal, he is by this decision far from countenancing the believer in forming a connexion with one of an opposite description; for in the same chapter he expressly prohibits such intermarriages, by saying, "The wife is bound by the law as long as her hus-



either as they respect Christianity, the re-  
 s of literature, or the polite arts, these ad-  
 simply considered, form no part of the  
 character. This appellation is peculiar to  
 shall experience a change, not of ex-  
 cumstances, but of the heart ; and of such  
 heathen is as susceptible as the most en-  
 philosopher of modern times. The carnal  
 both, by nature, are enmity against God ;  
 not subject to the law of God, neither  
 be ; nor can the one say with propriety  
 r, in reference to this awful fact, Stand by  
 me not near to me ; for I am holier than

Christian name, and the profession of  
 called Christianity, by which numbers are  
 Many imagine, because they were born  
 a denomi-

a drunkard, a swearer, or a slave to some vice or other; a Christian, and yet a wilful impenitent offender against God and man!

"Were an heathen to make a tour through England to learn the religion of the inhabitants, might he not conclude from their general conduct, that it consisted principally in a few Sunday formalities, and that the rest of the week they had nothing to do with God, or any religion, but were at liberty to live as they pleased? And were he told that these were the followers of one Christ, and of his religion, would he not conclude that Christ was certainly an impostor and the minister of sin! But when he came to find that notwithstanding all this licentiousness, they professed the pure and holy religion of the Bible, how would he be astonished, and pronounce them the most inconsistent barefaced hypocrites!

"A beggar that fancies himself a king, and trails his rags with the gait of majesty as though they were real robes, is not so ridiculous as one that usurps the Christian name without a Christian practice." It is reported that Alexander had a soldier in his army of his own name, but a mere coward. Either be like me, says the general, or lay aside my name. And it has been said by a

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manner of life from his youth was after the straitest sect of the Pharisees: he was, as he expresses it, touching the righteousness which is in the law, blameless; but so far was he from asserting, in reference to that memorable period, that he was IN CHRIST, that he expressly declares he was before a blasphemer, and a persecutor—that what things were gain to him, those he counted loss for the excellency of the knowledge of Christ Jesus his Lord: for whom he suffered the loss of all things, and counted them but dung, that he might win Christ, and be found IN HIM, not having his own righteousness, which was of the law, but that which is through the faith of Christ, the righteousness which is of God by faith. It is therefore abundantly evident, that by the phrase IN THE LORD, the apostle meant, and, in effect, said, That the pious widow was at liberty to marry whom she pleased, provided the object of her choice gave credible evidence of being a genuine disciple of his master.

It may perhaps be suggested that, in complying with the apostolic command, it was not absolutely necessary the widow should marry a converted person; but that she was to retain her profession of Christ, and not to relinquish it for a husband. But

hath a wife that believeth not, and she be  
to dwell with him, let him not put her away :”  
as one remarks, must imply the unlawfulness  
of living with such a woman : for were it supposed  
to marry, there could be no dispute about  
with her afterwards ; because it is a less  
to hinder the contracting of marriage than to  
it when contracted.

erefore it were a question whether the be-  
brother ought not to divorce his idolatrous  
is certain beyond a doubt that, had they been  
ngle, he would have thought it unlawful to  
ner.

argument will appear still more forcible if  
remembered, that the apostle gives a latitude  
ting when the unbelieving partner is refrac-  
tor he says, “ If the unbelieving depart, let  
brother or a sister is not under

creature can ever be released. But admit the objection in its full force, and it may be asked, How could the pious widow enter into the marriage state with a view to the glory of her divine Lord, when at the same moment she was about giving her hand to one whom she must consider as an enemy to God and to the gospel of his son ! Experience must have taught her that the carnal mind is enmity against God ; that those who are in the flesh, cannot please him ; and a moment's reflection must have convinced her, that to form an alliance with such a character, would be an impeachment of her attachment to him whose cause she had recently espoused, and whose name she had openly avowed. It is therefore extremely evident, that when the apostle says, The widow is at liberty to marry whom she will, ONLY IN THE LORD ; he intended to assert, and has in effect asserted, as a law to believers in every age, that they are at liberty to marry those, and only those, whom they have reason to consider as true Christians.- If this be not his meaning, it will be difficult to show that his words have any meaning at all ; for what need was there of any qualifying clause, of any restriction, if it were a matter perfectly indifferent whether the Corinthian convert gave her

, and joins himself with one who is an enemy,  
his people and his government.

to avoid the force of the apostolic injunction, it  
is objected, That marriage is a civil institution  
and for civil purposes; that religion is a matter  
distinct, and should therefore have nothing  
to do in forming such connexions. Now suppose,  
for argument, that the descendants of Abraham had

thus when Jehovah said concerning the  
idolatrious nations, and urged the worship of him-  
self on the ground of the prohibition, "Thou shalt  
not have marriages with them; thy daughter thou  
shalt not give unto his son, nor his daughter shalt  
thou not take unto thy son: for they will turn away thy  
son from following me, that they may serve other  
gods: so will the anger of the Lord be kindled against  
thee, and he will destroy thee suddenly." What answer  
could the captious objector have reasonably ex-

fully accomplished by the union of two believers, as by the union of two persons of an opposite description.

Every man is induced by some motive to marry this woman in preference to that. Some men are influenced by the love of gain; some by other motives equally detestable; and some, it is hoped, though perhaps but comparatively few, by the dictates of affection. In a man of true piety, religion becomes a motive that urges him to seek for a woman whose views and experience are congenial with his own. He remembers that it is said, "Blessed is the nation whose God is the Lord; and the people whom he hath chosen for his own inheritance:" and the object of his choice being in other respects conformable to his wishes, he sees it his duty and thinks it a privilege to marry her. Both parties aim, or ought to aim, at promoting their own happiness; and in order to this, means are used that are judged most likely to effect it; but does the motive in either case alter the nature of the institution itself? Surely not; nor can I believe that **any person who has deliberately thought on the subject will seriously assert it.**

If promiscuous marriages with unbelievers had been allowed by the head of the Christian church, the apostle needed not have taken so much pains to persuade the Corinthian querists still to cohabit with their unbelieving partners; because this might have been done in a more summary manner, by informing them that marriage was a civil appointment of God; that religion was entirely out of the question; ~~that if they were but married it was of no import-~~



all the objections to which I advert, place the  
as a logician, not to say as a divine, in the  
inconsistent light imaginable. The new con-  
vener, on account of their faith and steady at-  
tent to Christ, persecuted from city to city. Of  
it might be truly said, as the apostle did con-  
g himself, that they had no certain dwelling  
and for this very reason he dissuades them  
moment, or, as he expresses it, Because of  
esent distress, from marrying even with be-  
themselves: while at the same time he was  
on the principle of the objections, or must  
aid, had the question been asked, It is neither  
sistent with your Christian profession, nor with  
ll of Christ, for you to marry those very ene-  
who now thirst for your blood, but from whose  
it is nevertheless at all times your happiness to  
1. He that can believe such contradiction, let

## LETTER II.

Congenial passions souls together bind,  
And every calling mingles with its kind;  
Soldier unites with soldier, swain with swain,  
The mariner with him that roves the main.

In the preceding letter, Melissa, I have stated the law graciously given to regulate the Christian respecting marriage. The injunction you are explicit: subjection is therefore an indispensable, and ought to be considered as a privilege highly valuable.

Supposing the believer in Jesus had no rule in life by which to regulate his conduct, one might easily conclude that a regard to his own happiness would prompt him to solicit the hand of her who, if considered, is most likely to promote it. It is probable, is it possible, that felicity can be attained by a connexion with one whose views of the world, and of God, are so different from those which experience has made to him both

IOUS ; BECAUSE ONE

choice, however different and splendid his profession, is nevertheless as great a stranger to the life of grace and true godliness, as the deluded follower of the great arch impostor, or the idolatrous worshipper of the Ephesian divinity !

It will be readily admitted that an unconverted man may be a good husband, a worthy master, a good father : but amiable and endearing as these qualities are, and that they are endearing and amiable wherever found, is cheerfully acknowledged ; yet they make not the aggregate of a Christian's happiness in the marriage life ! These are ingredients indispensably necessary to the domestic felicity of professor and profane : but the follower of the world, who thinks and acts in this case consistently with his profession, has, besides these, other highly important considerations that demand notice, and which are essential to the completion of his

according to knowledge, as being heirs together of the grace of life; that your prayers be not hindered?"

That conjugal felicity may be at once reciprocal and lasting, "there must not only be equal virtue on each part, but virtue of the same kind; not only the same end must be proposed, but the same means must be approved by both." But were you to marry the best merely moral man upon earth, you could not, as an affectionate wife, and as a devout Christian, enjoy that happiness which, as such, you cannot but desire to experience. Your views and estimate of religion would be so contrary to his, that in numberless instances there could be no harmony. As a man of the world, he would naturally conform to its maxims and its pursuits. He might indulge himself in pleasures and amusements to him apparently innocent, but of which you would form a different opinion, and consider as having in themselves the most destructive tendency.

This difference of sentiment and of conduct in you would arise, not from any natural pre-eminence of state or of intellect. You would remember the time when you were, in a moral view, precisely in the same circumstances, and delighted with the same or similar pursuits; when, like him, "you walked according to the course of this world; fulfilling the desires of the flesh and of the mind," and thought it strange in the godly of your acquaintance, that they ran not with you to the same excess of riot. The recollection of these particulars would, *in regard to yourself, undoubtedly produce gratitude*

great; but were all the particulars enumerated that  
 interrupt the enjoyment of tranquillity, they would  
 be extremely various and striking. One, however,  
 must not be omitted. It is more than probable  
 that a man with the views already mentioned, would  
 see no evil in violating the duties of the Sabbath.  
 He might perceive no evil in taking, what he would  
 call, a little innocent recreation, intended merely for  
 amusement, or the continuance of health; and if  
 there were children, he might judge it right to make  
 them participate his pleasures. He might also  
 solicit, if not endeavour to compel you to join in the  
 same breach of duty; when the language of your  
 heart would be, "How amiable are thy tabernacles,  
 O Lord of hosts! a day in thy courts is better than  
 a thousand. I had rather be a door-keeper in the  
 house of my God, than to dwell in the tents of wicked-  
 ness."

But should it be otherwise; should he recollect  
 that it is said, "Blessed is the man that keepeth the  
 Sabbath from polluting it, and keepeth his hand from  
 doing evil:" should he conform to the outward

of his heart, "when will the Sabbath be gone, that we may buy and sell and get gain?" With such a man there is no ground for communion in spiritual things: "they are foolishness to him, nor can he know them, because they are spiritually discerned." He cannot partake of those refined pleasures that are peculiar to God's chosen. These are joys that a stranger intermeddleth not with: nor can he sympathise with you in the hour of spiritual darkness and distress. He is a stranger to the Father of lights and the God of all grace. He has no access to a throne of mercy, and therefore cannot be a helper of your joy.

It should never be forgotten, that in every appointment of God there are the most consummate propriety and beauty. He never acts without a reason for his conduct: and though the motives for that conduct may be hidden from us, yet we are certain that all his determinations are under the guidance of infinite wisdom, and adapted to answer the grand ends he has in view. This remark will apply to all the ways and works of the Almighty. We may therefore rest assured that the command for his children to unite with each other in the bonds

1) shew forth my praise .  
-they are mine—they shall sanctify me .  
r the God of Israel ?  
whole world, by nature, lieth in wickedness,  
aid of men, without exception, "That the fear  
od is not before their eyes: that they are all  
aside, altogether become filthy: there is none  
doeth good, no, not one—yea, that the carnal  
d is enmity against God." Peremptory, how-  
er, and perspicuous as these divine declarations  
e, "there is a generation that are pure in their  
vn eyes, and yet is not washed from their filthi-  
ess."

Self-love is connatural to man. We are not ver  
prompt in crediting that which our interests requi  
to be false: and he in whom this passion is so pre  
minant as to produce habitual confidence in his o  
discernment, will be more likely to listen to the  
tates of his own understanding than to the decis  
maker. The general corruption of man  
easily discoverable, that ne  
exclude it fro

There are, in fact, but two kingdoms in the world: the kingdom of Satan and the kingdom of Christ; and under the dominion of one or other of these leaders we all act.<sup>1</sup> The subjects of the former are, in Scripture language, denominated Sinners, and those of the latter, Saints. Satan is expressly called the god of this world; and is described as reigning in the hearts of the children of disobedience. He saith to one, Do this, and he doeth it: to another, Go, and he goeth. The soul is imperceptibly led captive by him at his will: and though there be, in various respects, a great difference of character, as to moral worth, between the subjects over whom he reigns, yet, the destruction of both soul and body, which is the end of his government, is as effectually secured in the comparatively good, as in those who are abandonedly wicked. I mention these things that you may distinguish between mere morality and real holiness: for though it is true that there can be no religion without integrity of heart, and rectitude of conduct as its fruit; there may nevertheless be an appearance of devotion, a conduct that is in many things exemplary, and yet no religion.

Accurately speaking, religion does not consist in "the reverence of bodily demeanour, nor in the exercise of shining gifts," but in the disposition of the heart towards God. As a principle of action, it is of divine origin; and produces in the soul where it resides, a deep sense of personal guilt, and of absolute unworthiness—an habitual reverence of the *divine Majesty*—unfeigned love of the *divine Government*—entire confidence in divine Mercy revealed in *Jesus Christ*: and unreserved submission to



... and should unequivocal testimony that  
subject is influenced by its benign agency. Becau  
some men are so constituted as to feel, compa  
vely, no inclination to be vicious. They have, in  
eneral view, no vice to gratify; or to speak wi  
reater precision, God restrains the heart, as in t  
se of Abimelech, so as to suppress the desire  
ommitting those sins to which it would otherwi  
e liable: and the efficacy of this restraint is som  
mes so great, that there will be, apparently, b  
ittle difference between the real and nomin  
ristian. "They may," as an excellent prela  
marks, "both live outwardly without blame, ar  
ine in a sphere above the ordinary sort of men, an  
t the one be a star and the other but a meteo  
ie highway may be as dry and as fair in frost  
ather as in a warm summer: but there is a gres  
ference in the cause of it: in summer, the su  
es up the moisture; in winter the frost binds it in  
the ways of those who are under the power o  
straint, may be so fair as that of those who are free

guage, Without strength, without hope, and God in the world; and in this deplorable the sons and daughters of men might have to perish, without any impeachment of a Divine goodness or the Divine holiness: ever estimate men may now form of their real worth, there is a period coming when mouth will be stopped, and all the world guilty before God." But that all should as not the will of the supreme Judge of the Out of this lapsed state it was his sovereign to select a church, that should be in time and at eternity, to the praise of the glory of his To effect the redemption of the individuals pose this church, his own Son became incarnate, underwent, throughout the whole of life, the as of shame and reproach, and expired at their surety, in ignominy on a cross. To the Divine plan, the Holy Spirit is granted to enlighten their understandings; to their hearts; and to qualify them for the of that blessedness to which they were chosen.

... and acknowledge the propriety of that salutary exhortation, "Love not the world, neither things that are in the world. If any man love the world, the love of the Father is not in him." They know by experience that the "friendship of the world is enmity with God; and that whosoever will be a friend of the world is the enemy of God."

"Through the whole of the New Testament, there is a direct opposition stated between the world and the disciples of Christ: an opposition of character, an opposition of interest, and a continual conflict in the consequence of both." It no longer appears strange to the Christian, that he who "is after the flesh," should persecute him that is after the spirit; nor would it be more strange to find it otherwise: and on the same principle proceeded those excellent cautions of Divine Jesus—marvel not if the world hate you: I hated me before it hated you. The world hateth him that

fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

It may perhaps be justly remarked, that the words of the apostle have no reference to marriage, but to the joining in church communion with idolaters. But then it has been very properly asked, "Will not marriage make them yoke-fellows? Can you suppose that it was permitted to marry with them, and at the same time commanded to come out from among them and be separate? Not to touch the unclean thing, and yet to make it bone of our bone, and flesh of our flesh? Is there no concord between Christ and Belial, and shall they become both one? Hath the temple of God no agreement with idols;

acknowledged him as your Lawgiver and your King; you have adopted the language of those who claimed, Other lords besides thee have had dominion over us: but by thee only will we make mention of thy name. You have made a good profession before many witnesses, and have joined yourself to the Lord and to his people in a perpetual covenant that shall never be forgotten. You are not your own, but bought with a price: not with corruptible things as silver and gold; but with the precious blood of Christ, as of a lamb without blemish and without spot. Esteem it therefore your duty and your privilege to honour and glorify God with your body and with your spirit, which are his. He has, in mercy, translated you out of the kingdom of Satan, into the kingdom of his dear Son. He hath brought you out of darkness into marvellous light: walk therefore as a child of light. Act consistently with your high and holy

subjects of her new Sovereign, is seen returning to those regions of darkness and of cruelty where she was once bound as a slave, in order to join affinity with a vassal of her former tyrant? This would be to act the traitor indeed—"to strengthen the hands of the wicked—to grieve the hearts of the righteous whom the Lord hath not made sad—to cause the virgins of Jerusalem to hang down their heads, and to say to each other in the language of Naomi—Behold, thy sister is gone back unto her people and her gods!" But this be far from you: may it be the sentiment of your heart, and the language of your tongue; "Deliver me, O Lord, from the wicked; from men of the world, who have their portion in this life—The righteous is more excellent than his neighbour; the excellent of the earth, in whom is all my delight." Adopt the words and imitate the conduct of the pious and amiable Ruth. "Entreat me not to leave, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: where thou diest, will I die, and there will I be buried; the Lord do so to me, and more also, if aught but death part thee and me." To say or to act otherwise, must excite suspicion respecting your real character as a Christian, and give sufficient reason to question whether you ever cordially esteemed either your Sovereign or his subjects.

If, Melissa, you have ever been led to contemplate the awful state in which you were, when without hope and without God in the world: if the views you now have of yourself and of others in a state of nature be totally changed: if you cannot run with

is undoubtedly the nearest, and the most important of all earthly connexions? You have joys of which the partner of your life cannot participate: you have sorrows, the source of which he cannot explore, which he can bear no part, and which, had he the power, he can neither remove nor alleviate. This is not all: you will feel the most bitter anguish when reflecting that the beloved object of your affection is estranged from that God, in whose favour alone there is life, and whose loving kindness is better than life. You cannot but anticipate the most pungent grief, that awful period which will dissolve the tenderest ties; that may probably begette to him the misery it has been your constant endeavour to avert, and the fear of his entrance into which, has embittered all the sweets of domestic life.

But suppose, for a moment, that after marriage the man who is now obsequious and pliable, unexpectedly become perverse and obstinate! Suppose, which is possible, that your views of marriage should meet with violent opposition, and the

and singular. The new convert can no longer conform to the sinful customs and maxims of the world: and it is this glaring singularity, opposed to her former conduct, and to the conduct of others in a state of nature, that renders her, not simply as a woman, but as a conscientious disciple of her Master, an object of aversion. Hence the hatred and persecution of the apostles and primitive Christians: of that too, which was endured by those of whom the world was not worthy; and of that also, indeed, which attended the whole life of Him in whose mouth there was no guile; who was in every period of his existence, holy, harmless, undefiled, and separate from sinners: and surely the "disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they so call them of his household?"

To the enchanting voice of applause, most men willingly listen with grateful attention: and he that loves the praise of men more than the praise of God, will spare no expense to procure it. But let the Christian remember that the friendship of the world is not to be easily purchased. Its demands are exor-



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ry shall separate you from their company, and shall reproach you, and cast out your name as evil, for the sake of Man's sake."


It is easier to reconcile antipathies in nature than in religion. Can the Ethiopian change his skin, or the leopard his spots? "When, therefore, we have combined fire and water without extinction of each other, and made an amity between the dove and the hawk, between the wasp and the bee, so that the one shall not infest the other; then may we promise ourselves success in attempting to make up the breach between the sinner and the saint." And the reason is obvious: for, as Solomon expresses it, "they that forsake the law praise the wicked: but such as keep the law contend with them." "The deportment, as a Christian, would be considered as a perpetual libel on the

uprightness will he deal unjustly, and will not behold the majesty of the Lord. Nay, he may perhaps be led to consider all your zeal for the promotion of his future blessedness, as the effect of superstition or enthusiasm ; and may therefore think it his duty to prevent your attendance on the ordinances of God's house ; or at least from attending where it is your duty and your interest to worship.

No pious woman, I think, can reasonably hope to form a connexion of this kind, without sacrificing some of the many privileges she has been accustomed to enjoy : and no one is perhaps more to be regretted, or if retained, no one more likely to be interrupted, than those stated intervals in which the soul retires from the cares and bustle of the world, to place itself more immediately in the presence of Him that searcheth the reins and the heart. In this asylum, sacred to contemplation and reflection, the heart can in undisturbed quiet, and without reserve, unbosom itself to him that said—Let me see thy countenance, let me hear thy voice ; for sweet is thy voice, and thy countenance is comely. In these moments of abstraction and devotion, the ruder passions are commanded into silence : the believer can sometimes say to them, and to every intruder, as

longs for the period in which the body of sin death shall be effectually destroyed; when man shall be swallowed up of life, and the soul be in full possession of its joy!

But should these delightful seasons of communion with the Father of mercies be happily secured without interruption; with what reluctance must the Christian quit her peaceful solitude to enter the world, divided against itself!—where nothing of that which savours of religion, can meet the smile of approbation—where “he that is after the flesh persecutes her that is after the spirit”—where the



minated worldly pleasures, you might in vain solicit attention to arguments designed to enforce restraint ; for restraint, in their view, must repress desire and preclude enjoyment ; but it would be perfectly natural for them to concur with the wishes of their father without hesitancy ; because these wishes correspond with that love of terrestrial delights, the possession of which both old and young, rich and poor, too frequently regard as the completion of happiness.

That children need nothing to counteract pious endeavours to promote their everlasting welfare, I will not attempt to prove. You must be convinced, that to effect even an appearance of virtue, is a task of labour and of difficulty—a task which, when faithfully performed, is frequently performed in vain : and if this be acknowledged, as I think it must, what success can be reasonably expected in attempting to impress the mind with the worth of divine truth, when jarring opinions are formed of its importance and its use ; and when the pupil must discover that the precepts and example of his tutors are perpetually at variance ?

But to enumerate the trials, or the sources of inquietude to which a child of God may be exposed in such a connexion, were endless. There are besides

### SECTION III.

To grasp at happiness is all our view,  
Through diff'rent tracks her footsteps we  
While each his own fallacious path approves  
As int'rest leads, or inclination moves:  
Yet most through error lose the wish'd-for  
Who sets out wrong must wander far astray

NOTWITHSTANDING what I have said in the letters, it may possibly be urged that recreation and affection are essential to happiness; that you cannot meet with a person, in all your religious connexions, with whom you may find the enjoyment of felicity. indeed! that among the many thousands of Israel, there should not be one whose accomplishments can find access to your heart.

"It is not," says an elegant writer, "it is difficult to find a suitable companion, if every one is content with his own company."

might feel no reciprocal attachment, and could, therefore, never be enjoyed: and you would attempt in vain to sooth the sorrows of disappointment by the remembrance of there yet being unbounded diversity of choice; because no positive assurance could be obtained that the man would solicit attention, who was, in all respects, what capricious fancy might denominate the standard of excellence.

"A woman, in this country," says Dr. Gregory, "may easily prevent the first impressions of love, and every motive of prudence and delicacy should make her guard her heart against them, till such time as she has received the most convincing proofs of the attachment of a man of such merit, as will justify a reciprocal regard.—Your heart indeed may be shut, inflexibly and permanently, against all the merit a man can possess. That may be your misfortune, but cannot be your fault. In such a situation, you would be equally unjust to yourself and your lover, if you gave him your hand when your heart revolted against him. But miserable will be your fate, if you allow an attachment to steal on you before you are sure of a return; or, what is infinitely worse,

impression that compelled him to hazard a r  
he may solicit access to another without fear  
proach, or the imputation of caprice. For  
therefore who shall, while avowedly a disci  
Christ, attach himself to one who is a stranger  
Gospel and his grace, no apology can with d  
be made. His conduct is highly criminal in  
He bids defiance to restraint: and without ha  
in his power to assign any admissible pretext  
move, or even to palliate his guilt, tramples  
authority which has graciously interposed to  
him the path of duty and of happiness !

Is there, it may be asked, no self-denial at  
to the Christian profession when the comma  
Christ oppose the gratification of irregular de  
Are the disciples of the despised Galilean to  
no trials—to encounter no difficulties—to  
with no enemy? Whence then that adm  
caution, If ye live after the flesh, ye shall die  
ye through the spirit do mortify the deeds of th  
ye shall live.

deration of these important facts, surely the astonishing condescension of the divine Jesus must constrain us to acknowledge that one end of his death was, that the objects of his love should not henceforth live unto themselves, but unto Him that died for them: and if in this instance a sacrifice must be made, offer it with cheerfulness: spare no sinful inclination, however importunate to be gratified. "Cut off," as one expresses it, "the right hand when lifted up to plead for mercy; pluck out the right eye, though it shed tears to move compassion and excite forbearance."

Self-denial, to him that is desirous of keeping a conscience void of offence towards God and towards man, is so far from being considered as a burden, that he sees it expedient and feels it his duty sometimes to renounce the enjoyment of things, in themselves lawful. "And he who restrains himself in the use of things lawful, will never encroach upon things forbidden. Abstinence, if nothing more, is, at least, a cautious retreat from the utmost verge of permission, and confers that security which cannot be reasonably hoped by him that dares always to hover over the precipice of destruction, or delights to approach the pleasures which he knows it fatal to



be proved  
jugal felicity was not so  
may be said, perhaps, that there was  
political nature for this prohibition; that these  
now abrogated, and of course, that the same rea-  
s for similar practice cannot exist. But this  
argument, plausible as it may seem, will not, if ad-  
mitted, serve the cause it is intended to support. For  
matters not whether the grounds of that restric-  
tion were civil, religious, or of a mixed nature; be-  
cause the prohibition might be as firm a barrier  
against what a Jew might think essential to the com-  
pletion of his happiness, as the objection above is to  
that of the Christian. And, indeed, so ungovernable  
were these people, and so impetuous in pursuing car-  
nal enjoyments, that, in violation of the divine com-  
mand, they took the daughters of the land to be their  
wives, and gave their daughters to their sons, &  
their gods. They were, as the Psalmist  
among the heathen, and lear

the land to be their  
to their sons, and  
as the Psalmist ex-  
cathen, and learned

elissa, is neither pe-  
Jew. Its claim to  
t was awfully preva-  
of God then saw the  
e fair; they could not  
novah; they burst the  
fall which they chose,  
ess and to real ruin in

*attachments and the  
gury should be to  
the Lord, of the*

scribed are so narrow as to encircle no c  
which choice may deliberate with pleasu  
is, so to speak, in the garden of God, a vast  
fruit; and his taste must be vitiated in  
can find no enjoyment but in eating such  
bidden!

The question in this, as well as in every c  
should not simply be, whether the object do  
be grateful to me, or not; but whether a  
to it will meet the approbation of him wh  
to whose revealed will implicit subjection  
and whom I profess to esteem and to rever

Perhaps we are not aware, or do not alw  
tively consider, that the human passions  
imperceptibly under the direction of a  
But this is undoubtedly the case when  
beauty is permitted to supersede every

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ation. That personal charms are both pleasing and attractive cannot be denied. But who that is in search of happiness would seek it in the bloom of youth, which every breath may blast, and which time will certainly efface! He, however, that is determined to please the eye, would do well to consider that, enchanting as beauty is, she cannot always boast of conquest without auxiliaries: she is frequently somewhat indebted for her fascinating power to novelty; and, where there is not freedom of access, somewhat also to restraint. We are naturally anxious to taste the pleasures that are known to be forbidden: the very prohibition stimulates desire, and induces a belief that more is to be enjoyed than experience will warrant. But let it be remembered, that familiarity with the most engaging objects does not diminish their charm: it is perhaps generally augmented: and

like that of a savage for his prey, which cannot be gratified without the destruction of its object.

"The lover is generally at a loss to define the beauty by which his passion was suddenly and irresistibly determined to a particular object; but this could never happen, if it depended upon any known rule of proportion, upon the shape or disposition of the features, or the colour of the skin: he tells you, that it is something which he cannot fully express, something not fixed in any part, but diffused over the whole; he calls it a sweetness, a softness, a placid sensibility, or gives it some other appellation which connects beauty with sentiment, and expresses a charm which is not peculiar to any set of features, but is perhaps possible to all.

"This beauty, however, does not always consist in smiles, but varies as expressions of meekness and kindness vary with their objects; it is extremely forcible in the silent complaint of patient sufferance, the tender solicitude of friendship, and the glow of filial obedience; and in tears whether of joy, or pity, or of grief, it is almost irresistible.


"This is the charm which captivates without the aid of nature, and without which her utmost bounty

is ineffectual. But it cannot be assumed as a mask

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ents of heart will vanish, and the fierceness of  
ge, or the gloom of discontent, will either obscure  
: destroy all the elegance of symmetry and com-  
lexion.

"The artificial aspect is, indeed, as wretched a  
substitute for the expression of sentiment, as the  
smear of paint for the blushes of health: it is not  
equally transient and equally liable to detection;  
the countenance yet more withered  
with more violence  
ted



defence : if it excite desire, it at once controuls and refines it ; it represses with awe, it softens with delicacy, and it wins to imitation. The love of reason and of virtue is mingled with the love of beauty ; because this beauty is little more than the emanation of intellectual excellence, which is not an object of corporeal appetite. As it excites a purer passion, it also more forcibly engages to fidelity : every man finds himself more powerfully restrained from giving pain to goodness than to beauty : and every look of a countenance in which they are blended, in which beauty is the expression of goodness, is a silent reproach to the first irregular wish ; and the purpose immediately appears to be disingenuous and cruel, by which the tender hope of ineffable affection would be disappointed, the placid confidence of unsuspecting simplicity abused, and the peace even of virtue endangered, by the most sordid infidelity, and the breach of the strongest obligations.

“ But the hope of the hypocrite must perish. When the factitious beauty has laid by her smiles ; when the lustre of her eyes and the bloom of her cheeks have lost their influence with their novelty ; what remains but a tyrant divested of power, who will never be seen without a mixture of indignation and disdain ? The only desire which this object could gratify, will be transferred to another, not only without reluctance, but with triumph.

“ In this state of mind, the man who is not content with his own

need to be frequently reminded, than the  
and the beauty of those who are courted  
that court, cannot long be secured from  
of time. Age, or disease, and a thousand  
over which we have no controul, may de-  
form. In choosing a partner for life,  
should never lose sight of those moral  
are deserving of esteem, and without wh

for bitter. We are, in Scripture language, wise in our own eyes, and prudent in our own sight; when, alas! we know nothing as we ought.

What the rudder is to the ship should the judgment be to the passions. But alas! who can hope to arrive in safety at the desired haven, when he that should steer the vessel is himself unmindful of his duty, or unable to perform it? who shall be so remiss, as to suffer every blast to baffle his exertions; every adverse breeze to divert him from his course: who, to gratify the wishes of his passengers, shall, at all hazards, consult their ease more than their safety; and so far forget his engagements, as to join in the participation of amusements and pleasures designed to solace the wearisome hours of migration; unmindful, at the same time, of the current that is imperceptibly driving him on rocks and shoals: and who, when apprised of his situation and his danger, shall possess neither skill nor courage to rescue his charge from the perils that surround them.

It is not without good reason that we are so repeatedly exhorted in Scripture not to lean to our own understandings; not to be wise in our own eyes, nor to trust our own hearts. All admonitions of this nature strongly inculcate, by implication at least, our native ignorance, and the need there is of imploring divine direction in every affair on which the judgment may be called to determine. We should, therefore, gratefully say with Job, "That which I know not, teach thou me;" and, in the present case, of our conduct as the Psalmist did of his mouth, "I am purposed that it shall not transgress." If the God whom I serve, and delight to honour, have said thus,



because the Divine will is, under the guidance of infinite wisdom, and "sole rule and measure of all his actions towards the creature, as his word is of theirs towards Him. Whatever he wills, is holy, just, and good; and therefore called the good, the acceptable, and perfect will of God. Whatever he requires of us "is pious and equitable; agreeable to the dictates of reason; so that we act most like men when we act most like Christians, and show ourselves most rational when we show ourselves most religious."

The most eminent saint is incompetent to judge, in any case, what is best adapted to promote his interest and his happiness: it is therefore always so always right for him to say with David, "Cautiously to know the way wherein I should walk—may I indeed could he add with him, in another place word have I hid in my heart, that I might not wander from thee. O let me not wander from thy commandments! let thine hand keep me; for thou hast chosen thy precepts."

It is, perhaps, one of our chief mercies to have been times denied the possession of those things, the enjoyment of which we ardently aspire. That which appears to us most pleasing and desirable, that will always

choice be really a converted person or not, provided his external demeanour be uniformly decent; she has abundant reason to believe that her love to God and his government is rapidly declining. It is not in the moment of grateful attachment to the Father of mercies, that we think of making a league with his enemies; this treachery occurs in the hour of forgetfulness—when the heart is cold and barren; when formality usurps the throne of religion, and when nothing is seen but the semblance of piety!

You know him, Melissa, that, while in an unconverted state, was passionately fond of a woman whose beauty and accomplishments were remarkably conspicuous. To the gratification of this passion, nothing was wanting but the concurrence of one, to whose will he owed the most implicit regard. This concurrence, however, could never be obtained; he pined after the darling of his heart in silence and solitude, till death removed the bar to his happiness, **and left him at liberty to pursue, without hindrance, the object of his wishes.** But this mournful event opened new scenes for contemplation. The demise of his friend was, through divine goodness, the life

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, that happiness and Stella were inseparably  
d: and I have no doubt but that, if you expe-  
e a lively sense of the same divine goodness, you  
cheerfully say concerning the righteous—" Re-  
nber me, therefore, O Lord, with the favour that  
u bearest unto thy people: O visit me with thy  
vation; that I may see the good of thy chosen,  
at I may rejoice in the gladness of thy nation, that  
glory with thine inheritance."

I am,

Yours, &c.



whose industry, or fortune, has obtained it. When we find them oppressed with their own abundance, luxurious without pleasure, idle without ease, impatient and querulous in themselves, and despised or hated by the rest of mankind, we shall soon be convinced that if the real wants of our condition are satisfied, there remains little to be sought with solicitude, or desired with eagerness. He must therefore expect to be wretched, who pays to beauty, riches, or politeness, that regard which only virtue and piety can claim."

The distribution of terrestrial good is wisely regulated by the providence of God. Some individuals are enriched with abundance; some have all the comforts, but none of the superfluities of life; some have merely the things needful to subsistence, while others, equally deserving, have scarcely where to lay their heads. It is the Lord that maketh poor, and maketh rich: he bringeth low, and lifteth up, and none have a right to say unto him, What doest thou? The man, therefore, that rejects a woman merely because she is not enriched with abundance, rejects, besides the woman, the providence of God.

Were every man to expect a large dowry with his wife what must become of he far the greatest and

viciſſitudes of life. He muſt acknowledge  
is not in man who walketh to direct his ſteps;  
he will rejoice to find they are ordered by the Lord  
who delighteth in his way :” and were we the  
ſervant of the hand of providence, and of the  
cepts graciously given for the regulation of our  
duct, many of our inquiries would be needless.  
ſhould ſee the path marked out before us  
through miſtake, we ſhould turn either to the right  
or to the left, there is ground to believe that we  
ſhould not long be ſuffered to wander from the  
ſtatutes.

The firſt inquiry then is, Whether you be  
in the path that providence hath allotted  
your way is clear, and your duty plain.  
whether poverty or riches may enſue, or what  
figure you are to make in life, is a matter  
which you are not to be concerned. It is v

he saith, "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye." I will therefore suppose, Philetus, that after persevering in this path of privilege and of duty, you have found a woman in the circle of your acquaintance who, as to personal accomplishments and grace, is every way suited to your wishes. Your judgment, your reason, and your affections plead in her behalf, and convince you that she is formed to make you happy. By some means or other you have also reason to believe, that an application on your part might produce in her an attachment equal to your own. If so, it is plain that she is sent in answer to your prayers: you ought not to hesitate, but in faith to make her an offer of your hand and of your heart in marriage.

But on inquiry, it seems, this amiable object is found destitute of that earthly dust which blinds the votaries of wealth to natural and moral qualities, and which, while some have coveted after, they have erred from the faith, and pierced themselves through with many sorrows. And does the want of this dust urge Philetus to desist? If so, his conduct is commendable, provided she be interdicted in the Bible for her poverty; but if not, it is evident that money was the principal object of pursuit, not the woman, and money should have been the subject of his prayers.

In those, indeed, who sacrifice every thing to wealth, such a conduct is perfectly consistent: with

choice possess the s...  
edly esteem, can you reject her...  
Providence withholds! Surely it would be  
consistent to exclaim with the poet:


Detested be the wealth that can destroy  
My utmost hope of earthly joy!  
Thy gifts, O fortune, I resign,  
Let her and poverty be mine!

I know it is said, That when poverty comes in at  
a door, love flies out of the window. But why  
could this be thought strange? The marriages to  
which the remark is applicable were not, originally,  
so much a contract between person and person, as  
between person and property; if, therefore, the  
ghastly intruder was seen to enter, what wonder that  
he precipitately escape, by any means, to  
which no wise

other habits, and passed all her days in the enjoyment of abundance.

Religion, it is true, can give resignation and contentment in the most trying circumstances; but, independent of this, she is not, as a candidate for domestic happiness, placed on a level with the lowest order of her sex: because the individuals that compose this class have suffered no degradation of rank, no reverses of fortune; their expectations were always limited, and have, perhaps, never extended beyond the sphere in which they have been accustomed to move. They are in no danger of being rendered miserable by contrasting past enjoyments with the present; better days they have never known; and should not the desire of ameliorating their condition awaken sensibility and regret, their minds continue in unison with their circumstances; each puts a hand to the oar in labouring for the bread that perisheth: and if diligence procure them food, and the other necessaries to which they have been inured, they are contented to labour, and are able to encounter difficulties, and to struggle under burdens that a woman familiar with indulgence would not, however willing, have strength to support, and the bare contemplation of which might sink her into perpetual dejection.

It is in vain to allege, in excuse for bringing a woman from the table of plenty to share the mere necessaries of life, that, as one expresses it, "a more simple diet, ruder habitations, or coarser apparel, would be sufficient for the purposes of life and health, or even of physical ease and pleasure. For






discipline, that they will degrade their condition  
duce their mode of living, deprive themselves o  
accommodations to which they have been ac  
tomed, or even of those ornaments or appearan  
rank and station which they have been taught  
regard as belonging to their birth, or class, or  
fession, or place in society. The same conside  
tion, namely, a view to their accustomed mod  
life, which is so apparent in the superior orde  
the people, has no less influence upon those r  
which compose the mass of the community.  
instance, when the common people of a country  
accustomed to eat a large proportion of animal  
to drink wine, spirits, or beer, to wear shoes  
stockings, to dwell in stone houses, they will n  
content to live in clay cottages upon roots and  
with no other clothing than skins, or what is n

a year, might think it hard to be compelled to live on eighteen hundred; but the hardship would be much greater upon him who must suffer a proportional deduction, and have the same individuals to maintain with an income of two hundred.

With reference however to yourself, Philetus, there would be no just occasion of alarm were you to marry, without dowry, the woman of your choice. You possess enough to retain the station you have long occupied; and should you be compelled, in consequence of it, to fall back into the next rank, you would derive fresh courage from the recollection of having gained a confederate to assist in the conflict.

But can he be denominated poor, who shall call her his own whom the great God has vouchsafed to enrich with grace, and made a denizen of heaven? **Respecting pecuniary matters he may indeed be literally poor; he will nevertheless see that he possesses a jewel of no small value, when it is remembered that she is the price of blood! the object of a Saviour's love, and dear to him as the apple of his eye!** She is redeemed, not with corruptible things, as silver and gold, nor are these the badges now given to demonstrate her worth: the pearl of great price that she possesses, is concealed from the world; and the inheritance of which she is an heir, is situated in a far and better country. As to worth, it is infinitely preferable to those apparent to the eye of



eternal; and I believe you will think with me, ~~that~~ they are infinitely preferable, and of more enduring substance.

The heart of the wicked, we are told, is of little worth: nor could the accumulated riches of the world add to its value. "Nothing, indeed, makes us rich as men, but wisdom and virtue; nor as Christians, but piety and holiness: and in these, which are the only true and substantial riches, the poorest Christian may vie stakes with all the world. Drop into the scale, millions of gold, boundless revenues, ample territories, crowns and sceptres, and a poor contemptible Christian lays his one God against all these, and beggars them"—they are lighter than the dust on the balance!

It is not enough, Philetus, that you both have received the earnest and are heirs of the same inheritance, though not yet really in possession? The

world; but having food and raiment, learn to be content.

Whenever we find ourselves covetous of wealth, or eagerly desire the superfluities it sometimes may procure, we then forget the character we sustain, and are soliciting an encumbrance that is likely to retard our progress, and to make us move heavily on the way. While in this vale of trial and of sorrow, we should act like the traveller who is not anxiously concerned about the accommodations of an inn: who considers it merely as a stage where nature may forget the languor of fatigue; where she may enjoy the momentary quiet of repose, and then rise invigorated to prosecute the journey that remains. He remembers that nothing can solace the weariness of travel so much as the pleasure of discourse; he is, therefore, more desirous of knowing the company he must keep, than scrupulously nice respecting the delicacies provided for refreshment by the way. But concerning this, Philetus, you can have no anxiety; you will have the company of one who chooseth the same path, who delighteth in the same pleasures, and who trusteth in the same God.

Suppose, however, that this amiable companion of your life could add to your present income, which, if

... of possession  
... that teaches another to long for what he never  
shall obtain, is no less an enemy to his quiet, than  
he had robbed him of part of his patrimony."

The most exalted situation in the present life  
exposed, yea, probably most exposed, to the fasci-  
nating allurements of temptation; "and whosoever  
shall look heedfully upon those who are eminent for  
their riches, will not think their condition such as  
that he should hazard his quiet, and much less his  
virtue, to obtain it. For all that great wealth ge-  
nerally gives above a moderate fortune, is more  
room for the freaks of caprice, and more privilege  
for ignorance and vice, a quicker succession of flat-  
teries, and a larger circle of voluptuousness."

Could we but take a comprehensive view of the  
various conditions of human life, and realise the  
joys and the fears, the pains and the pleasures  
assigned to each. we should

Enough has heaven indulg'd of joy below,  
To tempt our tarriance in this lov'd retreat :  
Enough has heaven ordain'd of useful woe,  
To make us languish for a happier seat.

But why, Philetus, are we so anxious about "a world which," as one remarks, "is so slippery, and so full of disappointments, that neither they who have it, are secure of keeping it, nor they who have it not, of getting it?" Is it that we may feed the poor, or clothe the naked, and become more extensively useful to the cause and interests of religion? This, indeed, is generally the specious pretext by which avarice imperceptibly gains and keeps possession of the heart. But it is a great mistake to imagine that, to be serviceable to others, a man must himself of necessity be rich; for there is no situation so humble, no circumstances so narrow, as to preclude usefulness: and the fallacy of such reasoning will appear evident to him who shall remember, that the manifestation of patience and submission to the will of God under the pressure of poverty and affliction, exhibits more of the divine power, redounds more to the divine glory, and would, if properly regarded, be more conducive to the real happiness of others, than

that he who shall be enabled to bring his mind to his condition, will have no occasion to solicit adventitious aid, either to silence the murmurs of discontent, or to perpetuate the joys of tranquillity.

But even in the distribution of pecuniary matters, the poor must not be viewed as contributing nothing to relieve the sufferings of indigence. If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not : and on this principle, a farthing gratuitously bestowed may vie with the splendour of thousands—Lazarus in his rags might have been a successful competitor with

edly mistaken. There is no agreement between the means and the end. The mind is too spiritual in its nature to be satisfied with earthly materials, such as gold and silver, houses and lands: but godliness with contentment is great gain; and it is the want of this contentment that makes us restless and dissatisfied with the allotment of heaven.

There are few temptations in the present life to which we are more liable, and against which we ought more constantly to watch and to pray, than a spirit of discontent. This murmuring and rebellious temper, as far as it prevails, is dishonourable to God, and destructive of all happiness. In a real Christian, however, it cannot be habitual; it may frequently interrupt his quiet; it may struggle hard for the mastery; yea, in some unguarded hour, he may suffer a temporary defeat; and, like the Psalmist, become envious at the prosperity of the wicked; but he will not be permitted to continue long in this deplorable condition. It is incompatible not only with his own peace, but with his professed acquiescence in the dispensations of Providence. The perturbation of his own mind will convict him of remissness and duplicity; will evince the need of submission and repentance; and bring to remembrance those de-



affluence and  
perplexity and  
cause for disquiet;  
tual security and  
the same situation,  
completion of hap-

wealth may procure,  
and satisfy the mind,  
rate the body, the con-  
out for this purpose they

and absolute want are out  
al change of circumstances  
astingly happy than he was  
orance of this truth, that the

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not duly app  
enjoyed in u  
sion.

"Look no  
says a very  
stately build  
equipages  
but the  
them s

universal dissatisfaction of mankind is principally to be ascribed. Care is the lot of life; and he that aspires to greatness in hopes to get rid of it, is like one who throws himself into a furnace to avoid the shivering of an ague."

Could the individuals who thus speculate on the tendency of riches, but realise the pre-eminence for which they pant, they would find, with others of the same rank, that their stores of felicity would be soon exhausted; and, like them, would be found in quest of new sources of pleasure, and perhaps as easily persuaded to believe that, though hitherto disappointed, there are still sublunary objects in which permanent happiness may certainly be found.

The love of variety in the human heart is incessant; and to the indulgence of this passion, many persons owe the principal part, if not the whole of their happiness. They are imperceptibly hurried from thing to thing; from one pursuit to another, and are frequently perplexed with the solicitations of different objects at the same time, and often bewildered in determining which to embrace. The felicity which the heart is anxious to secure, is never in fruition, but in hope; and it is owing to this insa-

App-  
time satisfactions  
whose small estate may just enter  
the charge of a simple unincumbered life.  
enters heedless into his rooms of state as you or I do  
under our poor sheds. The noble paintings and  
costly furniture are lost on him; he sees them  
not."—

When a solitary individual has passed me, sitting  
apparently at ease in his carriage, and I have been  
led to contemplate the various conditions of life, and  
the different sources from which they are expecting  
happiness, I have sometimes beheld him with a mix-  
ture of pity and benevolence. I have imagined it  
possible that, in consequence of being inured to ease  
and to affluence, he may feel little or no gratitude  
for the vehicle that facilitates his progress; that  
however distinguished by opulence from others,  
may nevertheless see nothing in his situation to com-  
municate happiness which others around him  
humbler circumstances do not equally enjoy;  
that, while some are envying his felicity, he  
perhaps be regretting the want of that  
which he saw impress-  
ed on the minds of those who left behind

according to its real use, ought to be the aim of a rational being. There are few things which can much conduce to happiness, and, therefore, few things to be ardently desired. He that looks upon the business and bustle of the world, with the philosophy with which Socrates surveyed the fair at Athens, will turn away at last with his exclamation, "How many things are here which I do not want !"

It was said by him who exceeded all the kings of the earth for riches and for wisdom, He that loveth silver shall not be satisfied with silver ; nor he that loveth abundance with increase. " It almost always happens, that the man who grows rich changes his notions of poverty, states his wants by some new measure, and from flying the enemy that pursued him, bends his endeavours to overtake those whom he sees before him. The power of gratifying his appetites increases their demands ; a thousand wishes crowd in upon him, importunate to be satisfied ; and vanity and ambition open prospects of desire, which still grow wider, as they are more contemplated.

" Thus in time want is enlarged without bounds ;  
as yet for increase of possessions deluges the

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to show him a mistake

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that he never saw, and of which thousands never thought, till their race terminated in that country from whence none ever yet returned to acknowledge their error or to confess their shame. I am, &c.

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### LETTER V.

Content, rejecting toys, minds things to come,  
Assur'd to have enough to bring her home;  
She bids the worldling not for wealth aspire,  
The greatest wealth is to contract desire;  
She treasures mercies in a grateful heart,  
Content and thankfulness all bliss impart.

FROM what has been said in the preceding letter, I flatter myself you will not conclude, Philetus, that I think it necessary a man of affluence should make a point of marrying a woman without money, or that a man in low circumstances should expect to marry a woman with an immense fortune. Sentiments of this nature, if reduced to practice, would be productive of nothing but discord and confusion in society. "A wise man's heart discerneth both time and judgment."—But I will illustrate what I mean.

Men of different ranks and degrees in life move in different spheres: the rich and noble in one very

dissimilar; the union would be incongruous: to justify himself, however, he may plead his interest, but he cannot plead propriety.

A man also whose maintenance in life is connected with his diligence and his labour, must perceive at once that this is the path which providence hath assigned him: if he be dissatisfied with his situation, and aspire after those things that he must be conscious are withheld, he forsakes the way of duty, and cannot, with propriety, expect either blessing or direction. If affluence be allotted by heaven as his portion, the hand of God will surmount the greatest difficulties; will make rough places plain, and crooked things straight; and if this is to be communicated by matrimonial alliance, will direct to the object, and also to the means by which it is to be obtained. In such a case, hesitancy is not a duty; he ought to persevere till he has gotten full possession

as the prospect of securing it is doubtful or flattering, a more detestable character cannot be readily conceived. In such a breast, the generous feelings are extinct; the heart is a stranger to benevolence: and if this venal passion prompt its agent to indulge in matrimonial alliance, it becomes more criminal, because the evil will be more extended. The most lovely object may unsuspectingly fall a prey to the rapacity of avarice. If, however, this calamity do not occur, and the sordid wretch should be united to some kindred spirit in human shape, the welfare of society will certainly be endangered, and the junction, of course, equally, if not more pregnant with disaster.

Hence the indifference, the coldness and neglect so commonly visible in the marriage life. Hence the intrigues, the fornication and the adulteries so prevalent among the great, whose example and influence are diffusing themselves, and contaminating the morals of all ranks and degrees of men.

"The condition of human life," says Mr. Paley, "will not permit us to say, that no one can conscientiously marry who does not prefer the person at the altar to all other men or women in the world: but we can have no difficulty in pronouncing (whether we respect the end of the institution, or the



able to subdue that affection, marry another."

When I see the "avaricious and crafty taking companions to their tables and their beds, without inquiry, but after farms and money; or the giddy and thoughtless uniting themselves for life to those whom they have only seen by the light of tapers at a ball; when parents make articles for their children, without inquiring after their consent; when some marry for heirs to disappoint their brothers, and others throw themselves into the arms of those whom they do not love, because they have found themselves rejected where they were more solicitous to please; when some marry because their servants cheat them, some because they squander their own money, some because their houses are pestered with company, some because they will live like other people, and some only because they are sick of themselves; I am not so much inclined to wonder that marriage is sometimes happy, as that it appears so little loaded with calamity; and cannot but conclude that society has something in itself eminently agreeable to human nature, when I find its pleasures so great that even the ill choice of a companion can hardly overbalance them."

From this general contagion, however, it is hoped

f precaution, but to the interposition of and. A sincere, mutual, and disinterested the only basis of conjugal felicity; and is wanting, no human ties can ensure that s and affection which marriage was intended n. I would therefore advise you, Philetus, due your own happiness, to embrace the ho first excited your esteem, who appears respect worthy of your love, and for whom in providence to be designed.

now in my possession a letter that was a friend when nearly in your circumstances. inscribe part of it for your perusal and

collection that we are one in heart and in , affords me the most sincere pleasure. y coincidence, like a threefold cord, cannot broken; and if it do not wholly interdict it will enable us to bear it with fortitude ation unknown to those who are perpetually with jarring opinions and opposition of

he providence of God is ever active not reat, but in the minutest occurrences of a long thought: and it is a full conviction

union and grace ; has he brought us thus far, and will  
 he not carry us through the remainder of our jour-  
 ney? Yes, my Alethea, most assuredly he will.  
 Let us therefore honour the precious promise  
 graciously given for encouragement and support,  
 let us cast all our cares upon him who careth for us,  
 and leave him both to undertake and to manage  
 things for us agreeably to the counsel of his own will.  
 This is certainly our duty and our privilege. " They  
 that know thy name," says the Psalmist, " will trust  
 in thee : for thou, Lord, hast not forsaken them that  
 seek thee."

We have not, it is true, abundance of temporal  
 blessings, nor is our path likely to be so smooth and  
 pleasing as the love of ease and of affluence might  
 desire ; but surely the consideration that all things  
 are dispensed according to the good pleasure of our

withheld, we shall feel pleasure in reflecting that our journey will only be the shorter, and our patrimony sooner in possession.

When we contemplate the vicissitudes of life, and the transitory nature of all earthly comforts; how encouraging to reflect that this is not our rest—that it is said, “They that seek the Lord shall not want any good thing—blessed is the man that trusteth in him:” and if this be true, surely we ought never to repine; knowing that either more or less than we have already in possession or in prospect, would not comport with the promise.

Every moment that shortens the duration of a Christian's life is important. It finds him so situated, and leaves him so circumstanced, as, on the whole, heaven sees to be fittest for him: all things work together for his good; and that man is truly blessed who, under a conviction of this fact, receives his daily bread with thankfulness—he experiences a pleasure that exceeds description. It is gratitude that gives a relish to every repast; that makes the coarsest morsel delicious to the taste; and it is the want of this that makes affluence a burden, instead of a blessing to the rich.

should perpetuate poverty be his portion, prosperate his happiness. A cordial belief would calm the turbulence of worldly passions; would repress the love of ease and affluence; and show the folly of losing the enjoyment of present mercies by incessantly panting for the felicity that wealth and eminence of station are supposed to communicate.

Some persons, who are not chargeable with gross sins, seem not to be aware that the love of the world is incompatible with religion, and as much the subject of Scripture reprehension as many of the crimes which very justly excite their abhorrence. How admirable is the exhortatory language of our blessed Lord when referring to this subject in his sermon the mount! The passage to which I allude is extremely beautiful, and has been happily paraphrased by the celebrated author of the 'Seasons'—I transcribe his lines for your perusal and reflection.

When my breast labours with oppressive care,  
And my cheek descends the falling tear,  
When my passions are at strife,  
And of life's part,

Yet, your kind heavenly Father bends his eye  
On the least wing that flits along the sky.  
To him they sing, when spring renews the plain;  
To him they cry, in winter's pinching reign;  
Nor is their music, nor their plaint in vain;  
He hears the gay, and the distressful call,  
And with unsparing bounty fills them all.  
Observe the rising lily's snowy grace;  
Observe the various vegetable race;  
They neither toil, nor spin, but careless grow;  
Yet see how warm they blush! how bright they glow!  
What regal vestments can with them compare!  
What king so shining! or what queen so fair!  
If, ceaseless thus the fowls of heaven he feeds,  
If o'er the fields such lucid robes he spreads;  
Will he not care for you, ye faithless, say!  
Is he unwise? or, are ye less than they?

Godliness is said to have promise of the life that now is, as well as of that which is to come; and on this infallible word I steadfastly rely. What then shall separate our love? Shall a thirst for riches and the luxuries of life be permitted to counteract the dictates of unbiassed affection? No; that be far from us! If a man would give all the substance of his house for love, it would be utterly contemned. For this there is no equivalent. Better is little with the fear of the Lord than great treasure and trouble therewith; and it rarely happens that abundance is without it. Yea, a dinner of herbs, where love is,

object unworthy of pursuit, what we both disclaim  
and above the influence of which, I trust, we shall  
ever live.

The things of the world are, as one remarks, suited  
to the necessities of the body ; but he is a " beast, and  
worse than a beast, who reckons himself provided for  
when only these are supplied." The wants of the  
soul, which is spiritual, are surely as important as  
those of the tenement it inhabits ; and he must be  
a fool indeed that measures the soul's goods by  
barn or the bushel."

*I have only to add, Philetus, that Alethea  
and her friend were married, and I believe at this time  
reaping the fruits attendant on their faith. Perseus  
on all their endeavours ; and if we  
elegancies of life, they happily*

its comforts, without being either exposed to want or to the temptations that surround the tables of the great. That you may follow their example, and share the same goodness, is the unfeigned wish of  
Yours, &c.

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LETTER VI.

From kind concern about his weal or woe  
Let each domestic duty seem to flow.  
The household sceptre if he bid you bear,  
Make it your pride his servant to appear :  
Endearing thus the common acts of life,  
The mistress still shall charm him in the wife,  
And wrinkled age shall unobserv'd come on  
Before his eye perceives one beauty gone ;  
E'en o'er your cold, your ever sacred urn,  
His constant flame shall unextinguished burn.

LYTLETON.

THROUGH the kindness of Providence, you are at length united to a man, Eloisa, whom I am persuaded you esteem, and who I think will make it the business of his life to promote your felicity.

In return, much is wanted on your part. His love, which is in every respect disinterested (except indeed the interest he feels in possessing the object of his heart), deserves the warmest reception and the



but if this be wanting, -  
paths of obedience, and the best se-  
lected, are indifferently performed.

For the propriety of my remarks, and the nec-  
sity of such a regard to his and your own happine  
I appeal to yourself. Considerations of this natu  
though of the last importance, are too often but lit  
regarded by those who enter into the marriage sta  
It frequently happens that both parties think all  
done, and their happiness effectually secured, w  
the ceremony is performed. But alas ! how v  
opposite is the supposition to the sad experienc  
thousands, who soon find themselves disappoi  
and alarmed ; who, perhaps, are unable by any f  
efforts to repair the loss they have sustained  
are compelled to pass the rest of their days ha  
by the remembrance of negligence for which  
no cause, and of endearments that m

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And the object of

those in whose company we are destined to travel on the journey of life, is, as one expresses it, the dictate of humanity. It is our interest, it is the source of perpetual satisfaction; it is one of our most important duties as men, and particularly required in the profession of Christianity.

The passion of love is first excited by some real or imaginary excellency supposed to be in the object after the enjoyment of which it naturally aspires. Inducements that are merely external, may lessen by enjoyment; but the man who values his own happiness, will add to these such qualities as will make a woman "amiable when her bloom is lost." After paying attention to both, each of which is perhaps essential to permanent felicity, choice determines. By a more intimate knowledge of each other, new charms are discovered: esteem gradually ripens into love; the affections are firmly united, and happiness soon becomes inseparable from an alliance that shall make their interests one, and which nothing but the hand of death can finally dissolve.

It is to be feared, however, that this purity of intention, and chastity of desire, though incumbent on all, are peculiar to few: "for the whole endeavour of  
both parties, during the time of courtship, is to gain

another married."

Who trust appearances oft judge amiss  
For outward show is but the mask of bliss.

But it may be asked, Do either of the candidates for conjugal felicity expect that, when the ceremony is over, possession will abridge their pleasures? No; a disappointment so repugnant to the expectations they have formed is what neither can desire, and perhaps what they never once suspected. Were we indeed minutely to examine the conduct of mankind in general, after marriage, we might easily discover some abatement of affection, some suspension of regard, and perhaps but little of that tender officiousness which, during the "assiduities of courtship" was displayed on the most frivolous occasions. "The springs of love seemed weakened by possession; what was once thought most dear and valuable now every thing else would have been esteemed but lightly esteemed.

immoderate value on an object, and possession lessen estimation and regard.

Whether this remark will satisfactorily account for that instability inseparable from human nature, I will not venture to affirm. There can, however, be little hazard in asserting, that "the pleasure of expecting enjoyment is often greater than that of obtaining it, and that the completion of almost every wish is found a disappointment." And this will be readily believed, if we reflect that "the desires of mankind are much more numerous than their attainments, and the capacity of imagination much larger than actual fruition."

Every man is born into the world an heir to disappointments that he cannot elude, and from feeling the pain of which he is not able to exempt himself by either artifice or care. He feels himself the subject of appetites that he cannot indulge, of desires that he cannot gratify, and of passions that he cannot conquer. The acquisition of the most delightful sublunary good, affords him but a temporary joy that is soon exhausted by fruition; and as his desires after happiness are rather augmented than diminished by miscarriage, other sources of felicity are im-

merly dwelt with pleasure ; and which have gone no change but what capricious fancy wantonly suggested. " To this cause we must it, that love languishes with fruition, and fire itself is recommended by intervals of absence.'

In this inconstancy of attachment, we see children, who, if but a feather be exhibited at a distance, seem transported with delight : increase the distance, and you stimulate desire ; you make the object more importunate, more restless, and raise a passion which nothing can then gratify but possession. You indulge, for a moment, those infant solicitants, and awhile admire with ecstasy the beloved object ; alas ! neither the softness of its touch, the strength of its plume, nor the rich variety of its colour, nor long secure attention and regard. The downy object is soon treated with indifference ; is thrown away with disgust ; and those charms that were beheld with rapture, are remembered no more.

Thus, Eloisa, time and possession too frequent

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never by any be intentionally omitted.

That both sexes sometimes neglect, and are frequently remiss in performing this important duty cannot reasonably be doubted. But that men are more culpable than women, is notorious. Few women are insensible of tender treatment; and I believe the number of those is small indeed, who would not recompense it by the most grateful returns. They are naturally frank and affectionate; and, in general, there is nothing but austerity of look and distance of behaviour, that can prevent these amiable qualities from being evidenced on every occasion.

There are, probably, but few men who have not experienced, during the intervals of leisure and reflection, a conviction of this truth. In the hour of absence and of solitude, who has not felt his heart cleaving to the wife of his bosom? Who has not been at some seasons deeply impressed with a sense of her amiable disposition and demeanour—

gest, or diligence perform, in order to promote  
and perpetuate felicity.

There are, perhaps, of both sexes, those who, in  
reference to this matter, have spent the whole of the  
marriage life, agitated with a sense of duty and of  
guilt; but who, nevertheless, have suffered every  
trifling occurrence to hinder the discharging this  
debt of love and of gratitude. But the mind will  
not always be so easily diverted. The remembrance  
of this negligence is now frequently so painful, as to  
disturb the most tranquil hours; but it will be  
urgent indeed, when the slighted object shall be  
removed from all terrestrial scenes of inquietude  
and sorrow, and the solitary delinquent have lei-  
sured a loss, the value of which he  
understood, or, at least, of which he al-  
ways was sensible.

Let it, therefore, never be forgotten, that during the whole of life, "beauty must suffer no diminution by inelegance, but every charm must contribute to keep the heart which it contributed to win; whatever would have been concealed as a defect from the lover, must with greater diligence be concealed from the husband. The most intimate and tender familiarity cannot surely be supposed to exclude decorum; and there is a delicacy in every mind, which is disgusted at the breach of it, though every mind is not sufficiently attentive to avoid giving an offence which it has often received." That unwearied solicitude to please, which was once the effect of choice, is now become a duty, and should be considered as a pleasure.

Ev'n in the happiest choice, where fav'ring heaven  
Has equal love and easy fortune given,  
Think not, the husband gain'd, that all is done;  
The prize of happiness must still be won.

' In this, Eloisa, I am persuaded we agree; nor can I think you wanting either in duty or affection; yet permit me to apprise you of some errors that are common in the world, that are often destructive of felicity, and which frequently occur in the marriage life.



... should be a source  
of continual desire of adding to  
by increasing his.

To render the matrimonial state more harmonious and comfortable, a mutual esteem and tenderness, a mutual deference and forbearance, a communication of advice, and assistance and authority, are absolutely necessary. If either party keep within their proper departments, there need be no disputes, but power or superiority, and there will be none. They have no opposite, no separate interests, and therefore there can be no just ground for opposition to conduct."

To promote, as well as to preserve the happiness of your husband, let your conduct be exemplary, and your carriage easy, affable, and kind. Order and harmony are essential to happiness; and where these are wanting, every enjoyment must be lessened, because its duration is uncertain.

The strangeness of reserve is perhaps the greatest evils attendant on the marriage, being a great enemy to social intercourse and mutual

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of both esteem and of confidence. It stops the intercourse of love: it damps the risings of desire; and, like the nipping frost, kills the blossom in the bud.

I wish you to avoid another evil repugnant to the ties of marriage, and the duty it enjoins: I mean that of making confidants of others respecting such matters as relate only to yourselves. If this strange propensity to communicate to others, what others are not interested in knowing, be encouraged or indulged even in things of the smallest consequence, it will soon extend to those of greater moment; and in some unguarded hour, induce you to discover what prudence urged you to conceal.

Your husband, it is certain, will not be without his faults; but is that a reason why they should be exposed? No; duty and affection teach another lesson. The bare suspicion of these imperfections being communicated to a third person, will creat

In this case, she is making an appeal which complaints may indeed be heard with sympathy, but where they cannot be redressed. After all, return to the seat of disquiet and sorrow: she must again contemplate the cause which shall renew grief and perpetuate dejection: she cannot remove at once the cause of her pain; all palliatives will be useless. The comfort of others will afford but a momentary suspension of misery; and she will quickly find that the pain which ceased to pain was only recruiting its power to throb with fresh vigour and awaken anguish.

Such a breach of conjugal fidelity is pregnant with the worst of evils. It has a tendency to sour the mind, to render the individual irascible, and, in a series of time, to produce

man cannot be much esteemed, "who spreads his arms to human kind, and makes every man, without distinction, a denizen of his bosom." But, if with unbounded confidence we can unbosom the feelings of the heart, what distress may not be alleviated, what difficulty not lessened, or what enjoyment not heightened by the kind interposition, the seasonable advice, and the tender sympathy of one who delights to share both our sorrows and our joys ?

For souls that carry on a blest exchange  
Of joys they meet with in their heav'nly range,  
And with a fearless confidence make known  
The sorrows sympathy esteems its own,  
Daily derive increasing light and force  
From such communion in their pleasant course,  
Feel less the journey's roughness and its length,  
Meet their opposers with united strength,  
And one in heart, in int'rest, and design,  
Gird up each other to the race divine.

The woman therefore who abuses such a privilege is imprudent and unkind ; exposes her own weakness, gives just occasion of offence, and wounds the honour of her husband by stabbing him in the tenderest part. What, says he, has the wife of my bosom dealt thus treacherously with me ! Had it been an enemy that reproached me, then I could have borne it ; but it was thou, mine equal, with whom I took sweet counsel, yea, mine own familiar friend in whom I trusted, that has thus requited me.

But, my amiable friend, I am persuaded better things of you, though I thus speak. I believe you

elegant enjoyments ; the greater part passes in compliance with necessities ; the performance of daily duties, in the removal of inconveniencies, in the procurement of pleasures ; and we are well or ill at ease, according to the manner in which the stream of life glides on smoothly, or is retarded by obstacles and frequent interruption."

Disputes about trivial matters let us always to decline. From things the most important in themselves, frequently, yet, may arise altercations that are sometimes ' the desire of conquest, till vanity kindles and opposition rankles into enmity ; " compliance on the part of either, both might easily be prevented. Better is a dry peace, than the tumult of Solomon, and quietness therewith, than the sacrifice of strife. In all such cases, a timely concession, if nothing but that will assuage the fury of debate, will be more than obstinate resistance. For though both " hasten to reconciliation, as soon

consolations, which, in distress, sympathetic tenderness will be apart; and which consolations, if they remove the cause of inquietude, will alleviate, may produce, and support the mind in a thousand cares and perplexities inseparably connected with the present state.

Endeavour, Eloisa, to make your husband's situation an earthly paradise. Let him have no other consideration than "a sanctuary to shelter from the pains and ills of life, and where those pure and true pleasures are enjoyed which afford true and genuine happiness, and which are not to be tainted by the bustle of the busy and the dissipation of the world." Aim at perfection in all you do. The more perfect is certainly the most worthy of imitation. Be not discouraged because that perfection is unattainable in the present state of the human mind.

ruleth his spirit

irascible disposition, if once indulged, will become fretful and captious; will hurry you into unwarable extremes, and perhaps terminate in cavillings, reproachful censures, and in other equally subversive of the happiness which man was intended to produce.

But words are not the only causes of inquiry. An unkind deportment, or looks equally expressive of the severity and rancour of the heart, are positive of the same effects, and should therefore be avoided. Very opposite to such a conduct is easy, affable, and condescending behaviour, the fruit of gentleness, long-suffering and forbearance, virtues that demonstrate the warmth and sincerity of that love "which suffers all things, is not provoked, thinks no evil, but rejoiceth in the feigned displays of sincerity and truth."

It is equally important, and which

God, and were in subjection to their own husbands ; who adorned themselves, not with the outward adorning of plaiting the hair, and of wearing of gold, or putting on of apparel, but with the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."

In the management of your family, endeavour to provide all things convenient without extravagance ; so that the fruit of you husband's industry may not be improvidently spent. Frugality without meanness is an acquisition in domestic life that is certainly desirable ; and would reflect much greater lustre on the female character than many of the accomplishments in which numbers are ambitious to excel, but which, in a comparative view, are of little or of no importance. Extravagance is not the only source of calamity. The want of economy has involved thousands in misery : and in those houses where either the one or the other is predominant, little is beheld but disorder and confusion. Their families are in general as dissipated and thoughtless



THE GUIDE TO

very briefly mentioned, Eloisa, ~~some~~ things perhaps contribute to your own, and the him to whom you have given your hand heart, permit me to remind you of the obligations under which you lie to him who you at the first; whose watchful providence intended all your ways, and to whom you debted for your present mercies. On his uned liberality you must ever stand dependent ll for the comforts you now have, as for those hope in future to enjoy. Look with gratitude, afore, to the beneficent hand that supplies every urning want; and while you taste the sweets of odness, pray that the enjoyment of what he so sanctified, as to answer the stowed. is among the ave

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happiness, is a consideration that must afford the most substantial joy: but on the other hand, how awful, how distressing the thought of an eternal separation! You, who are now so closely united by the most affectionate and tender ties, and who, by a reciprocal exchange of the kindest offices, are so endeared to each other as to feel some pain even at a separation that is perhaps but momentary; how then will you bear to part—to meet no more—to take a last adieu—an everlasting farewell! Awful and affecting as the bare mention of these things may seem, this will certainly be the case, if either, after being weighed in the balance, should be found wanting.

Shouldst thou behold thy brother, father, wife,  
And all the soft companions of thy life,  
Whose blended int'rests levell'd at one aim,  
Whose mix'd desires sent up one common flame,  
Divided far, thy wretched self alone  
Cast on the left of all whom thou hast known,  
How would it wound? what millions wouldst thou give  
For one more trial? one day more to live?  
Flung back in time, an hour, a moment's space,  
To grasp with eagerness the means of grace,  
Contend for mercy with a pious rage,  
And in that moment to redeem an age:  
Drive back the tide, suspend a storm in air,  
Arrest the sun, but still of this despair.

Let me therefore entreat you to be anxious as well for the immortal, as the temporal welfare of your band. The cares of this life are not such as demand attention.

ence the sincerity and continuance of your love, and, while he is pointing out the cause of your mistake, afford him an opportunity of demonstrating that his own is augmented rather than diminished.

In this line of duty, and by such a mutual regard to each other's welfare, you will taste a pleasure that cannot be described. But if, on the other hand, those endearments should be either neglected or forgotten; should you not embrace every opportunity of manifesting your affectionate attachment to the person and his interests; the moment is coming which you will remember your remissness; in which you will lament your want of duty, but lament too late to requite that love which was always to anticipate desire; always impatient of every act of assiduity and kindness, and which would have been at your hands the tenderest re-

When a husband "is carried to the grave, we at once find excuses for every weakness, and palliations of every fault; we recollect a thousand endearments, which before glided off our minds without impression, a thousand favours unrepaid, a thousand duties unperformed, and wish, vainly wish for his return; not so much that we may receive, as that we may bestow happiness, and recompense that kindness which before we never understood.—Our crime seems now irretrievable, it is indelibly recorded, and the stamp of fate is fixed upon it. We consider, with the most afflictive anguish, the pain which we have given, and now cannot alleviate, and the losses which we have caused, and now cannot repair.—Let us, therefore, make haste to do what we shall certainly at last wish we had done; let us return the caresses of our friends, and endeavour by mutual endearments to heighten that tenderness which is the balm of life. Let us be quick to repent of injuries while repentance may not be a barren anguish, and let us open our eyes to every rival excellence, and pay early and willingly those honours which justice will compel us to pay at last."

I am yours, &c.

to brave, the dangers of the deep.

But here I shall drop the metaphor, and recommend to your notice a few observations, which, I regarded, may be serviceable to your future welfare. This I shall do with pleasure and with frankness, because, whatever be their worth, I know they will be gratefully received. I speak thus peremptorily from a conviction that your ideas of right and wrong are influenced and directed by the light of reason, and a conscientious regard to those divine precepts intended for the direction of our moral conduct.

It may be needless to ask whether, in the matter that engages your attention, there be a connection between the Word and the providence of God. I think no reasonable man would deny anything without having in some degree at such a coincidence existed.

Business seems to be the means i

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hand to the oar, and increases his speed by his  
labour, must be always at the same distance  
that which he is following."

Godliness, it is true, has the promise of this  
well as of that which is to come; but no man  
senses can expect the bounties of the one, or  
blessings of the other, without using means ad-  
to the end. The Lord hath promised, that while  
earth endures, seed-time and harvest, cold and  
and summer and winter, and day and night shall  
cease. But does this benign declaration induce  
husbandman to remit his diligence, and to waste  
torpid indolence the time allotted for the culti-  
his field? No: he tills the ground; he sows  
seed, in hope; and in the appointed weeks of

able to purchase the great acquisitions of human affairs, and to lose the uncertainty of human affairs, and to lose the incident to labour without reward, and to make it more, they already possess by endeavours to make it more. Some will always want abilities, and others opportunities, to accumulate wealth." But to account for such a partial distribution of temporal mercies is not the province of human reason. We must acknowledge a divine interposition; and say with the venerable mother of Samuel, The Lord maketh poor, and maketh rich; he bringeth low, and lifteth up; or with Him that excelled in wisdom and understanding, The race is not to the swift, nor the battle to the strong; neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill; but time and chance happeneth to them all. Trade, in all its branches, is precarious, and its advantages uncertain. The principles of every kind are in general so corrupt, that villanies of every kind are rendered familiar by custom, and practised often with impunity. Hence the many banks, together with a thousand fraudulent expedients,

the generous and humane—calamities unavoidable, cannot be too much commiserated which, if known to be the result of extravagance, or of pride, are too apt to excite risings of compassion, even when the hand is extended to relieve.

I believe, Philetus, there are comparatively few bankruptcies that might not have been averted: nine out of ten, perhaps, originate in that extravagance so prevalent in commerce; the want of diligence in business; or in a few cases, if possible, still more dishonest, that of secret effects as are charged to a loss in trade. The former accusation is too obvious to be denied, and the latter, if not so common, is nevertheless supported by the most positive proofs: witness the unhappy sufferers who have unwillingly parted with the requisitions of the necessities of life.



might provide future subsistence without embarrassment; that some are, nevertheless, still injured by his misfortune or his negligence; that indigence may have attended others dejected to the grave; and that some may yet be groaning under burdens without prospect of relief. And should conscience be roused from its torpor, it will convince him that if the statute, which in its clemency procured his enlargement, laid no claim to affluence which diligence or success might afterwards accumulate; yet that, in honour and in equity, his creditors have a right priority to the calls of luxury or the demands of avarice. And that, when his own necessities are supplied, the remainder should be appropriated to liquidate the debts which the laws of his country have rendered due; at which are, notwithstanding, obligatory. Capacity for payment remains, while more is due between man and man continuing unpaid. It is true, that while in the body,

placed as to be certainly exempted from the common casualties of life. "Death may intercept the swiftest career; but he who is cut off in the execution of an honest undertaking, has at least the honour of falling in his rank, and has fought the battle, though he missed the victory."

In the prosecution of the plan you intend to pursue, I will imagine it possible that you may hereafter meet with such losses in the course of trade, as shall considerably impair your fortune. Suppose, for instance, that you should be so far reduced as not to be able to pay your creditors more than fifteen shillings in the pound; in this case what is to be done? Some will say, Venture another year; things may come round again, and you may be enabled to pay every one his just demands: but I say, Philetus, stop here; and indeed this should have been done before, if your circumstances were known to be on the decline.

In such a dilemma, however, summon your creditors together; lay before them an impartial statement of your affairs: acquaint them with the expenditure of your money, the profits of your business, and the losses that you have unavoidably sustained. This will give them the highest possible proof of your integrity, and perhaps encourage them to risk their

The reasonableness of my  
you consider that in still continuing you  
a run a very dangerous risk, not at your own  
expense, but wholly at the expense of those whose  
property you possess, and to whom only you are  
accountable. To this consideration add also the  
little probability there can be of success in such a  
desperate undertaking, and I am persuaded you will  
see the propriety of my remarks. Hope, remem-  
ber, is "always liberal: and they that trust her  
promises make little scruple of revelling to-day on  
the profits of the morrow."

For the present, we will estimate your returns  
when in full trade at six thousand a year; but by a  
decrease of business and other occurrences you are  
brought into the situation above-mentioned. Now  
supposing, if your trade have, without remissness  
declined, what reason is the  
the more praiseworthy

more than three years, before you will be enabled to discharge the debt you have incurred.

These remarks are not made with a view to depress the exertions of industry, but to excite vigilance in detecting the fallacy of those specious arguments by which the unwary are deceived: to guard you also against the treachery of him who shall, in such circumstances, attempt to allure with the hope of success, by urging as a reason for trying the experiment, the embarrassment of affairs which, to disclose, must destroy credit, bring inevitable ruin, and preclude at once all possibility of recovery; insinuating, at the same time, that as more cannot be expected when things are at the very worst, it can be of little importance to the debtor whether he pay five or fifteen shillings in the pound.

As your fortune is comparatively small, your business cannot be of equal extent with the opulent in trade: be content, therefore, to move in a narrower sphere, and careful not to exceed its limits. To aspire after things beyond your reach, is to hope for more than reason can desire. Remember the declaration of him that said—"They who will be rich fall into temptation and a snare, and pierce themselves through with many sorrows."

Observation and reflection will easily point out the impropriety and the folly of those who, on their first setting out in life, launch into unwarrantable extremes. One of considerable importance I will

as many thousands in a way of reasoning  
mine what can induce men thus to act  
unless it be pride; which is always envious  
happiness or the success of others, and wherewith  
rally overcomes its votaries by pleading  
privileges and honours equal to those whose  
stances in life are extensive, if not affluent  
most plausible excuse that can be urged for  
ing a large house, is that of procuring an  
ing trade: and indeed it is possible that  
tion of some persons may be attracted by the  
fiscence of a building. But it is one thing  
the attention, another to attract custom;  
men find that they are likely to pay dear  
love of elegance, they will very readily  
the splendour of a shop, and purchase  
commodity where it may be had much  
though it may happen to be in one of

that he makes in life, cannot willingly submit to be thought what he really is, and therefore he assumes a character to which he has no claim. To maintain his dignity and grandeur, his entertainments are splendid ; and if the want of business be likely to disappoint his ambitious schemes, unfair methods are taken, prejudicial to the interests of the honest and industrious trader, in order to support his credit, his luxury and his pride. Manufactures are sold greatly under value ; and, when opportunity serves, their price extended beyond the limits of justice. Thus he goes on from one extravagance and evil to another, until his property is wasted, his creditors defrauded, and himself the pity, though deservedly the contempt, of every considerate and honest man.

If, therefore, you would avoid such unwarrantable and desperate schemes, be content with a house and such accommodations as your business may require. Let your household expenses not exceed your income, but rather strive to have them less. By this means you

cannot easily diminish them. Do not think your estate your own, while any man can call upon you for money which you cannot pay ; therefore, begin with timorous parsimony. Let it be your first care not to be in any man's debt.

“ When the thoughts are extended to a future state, the present life seems hardly worthy of all those principles of conduct, and maxims of prudence, which one generation of men has transmitted to another ; but upon a closer view, when it is perceived how much evil is produced, and how much good is impeded by embarrassment and distress, and how little room the expedients of poverty leave for the exercise of virtue, it grows manifest that the boundless importance of the next life enforces some attention to the interests of this.”

Smuggling, in all its branches, let me entreat you

... afterwards abating perhaps a shilling  
emphatically a lie, I know not what is.  
ever, they can fairly prove it otherwise, this  
effected by some of those logical mysteries  
with which I am unacquainted, which are  
in the system of ethics, of theology, and to  
said, "Let your communication be yea, ye  
nay; for whatsoever is more than these, co  
vil."

Suppose, however, that the practice against  
am now writing, could be rescued from the p  
large of falsehood, this would by no means w  
e use of it to a follower of Christ. It i  
ficient that the Christian avoid only the con  
of known actual sins; for more is cert  
quired of him who is commanded to abstain  
appearance of evil; who is to speak  
neighbour, and so on.



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see his good works  
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nces are felt by the  
persons, unacquainted  
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Such persons are  
generously defrauded of their property  
mean haggler who would skin a flint if possible  
who thinks that he never buys a bargain  
considerably under prime cost, purchases  
article for a sum considerably less.

Let me inform you, however, that if this  
followed, you must not expect the custom  
bargain-hunters: for were they to encumber  
shop for a few moments, you would find a  
difficulty in convincing them that it is possible  
buy a cheap bargain without abatement,  
demonstrating to their mere senses the opaque  
moon, the diameter of the sun, or the size of  
Jupiter. By the loss of their favours, however,  
you will receive no other injury than what  
flow on the tumbling of your goods, and the  
stead in answering such impertinent  
be generous and not

were returned.

you have not wronged any man by an illicit practice. This being the case, your morsel will be sweet; repast, if not affluent, will be suitable and satisfy the bread of industry, and not the spoils of dishonesty and guile. Better is a little with righteousness than great revenues without right.—A little of a righteous man hath is better than the riches of a wicked.

Worldly men are, indeed, struggling with others for wealth; and are determined to procure it if possible, either by force or by fraud: though one expresses it, they sacrifice conscience, and heaven in the scuffle. They shift their sails to run before every wind that blows. If times are rough and tempestuous, and they must throw board, either their gain or their godliness make shipwreck of faith and a good conscience. They may bear up in the present world,

will show its influence in every part of it is like the sap of a living tree, which reaches to the most distant boughs. In your own case, see that you undertake nothing but what is for its end; and endeavour to accomplish it by any but lawful means, that you may have the comfort of a conscience void of offence. You should even do more; you should endeavour to be so single and sincere a part as to be free from the imputation of a fraud, that all who know you may put the most unbounded confidence in you.—There are many other calumnies which are naturally expected from a malicious world, but ought to trouble us very little to hear them; they must be extremely distressing to a good man, but suspected of dishonesty."

What, Philetus, would it profit a man to know the secret and dark mysteries of trade and commerce?

has liberally provided all manner of  
con and use, but nothing that can properly be  
denated ours. He hath therefore stationed at  
the door that grim porter, Death, to see that, as we  
put nothing into it, we should carry nothing out.  
What a sad parting hour must that be to him  
who has gotten nothing but what he can no longer  
use, who, when going into another world, is com-  
pelled to leave all behind that he loved and admired  
in the present!

When the last hour seems to be approaching, all  
terrestrial advantages are viewed with indifference,  
and the value that we once set upon them is disre-  
garded or forgotten. And if the same thought were  
always predominant, we should then find the absur-  
dity of stretching out our arms incessantly to grasp  
that which we cannot keep, and wearing out our-  
selves to add new turrets to the

For how should ills, which from our passions flow,  
Be chang'd by Afric's heat, or Russia's snow?  
The wretch by wild impatience driv'n to rove,  
Vext with the pangs of ill-requited love:  
From pole to pole the fatal arrow bears,  
Whose rooted point his bleeding bosom tears;  
With equal pain each diff'rent clime he tries,  
And is himself that torment which he flies.

Contentment, I think, may be denominated the balm of human life. It will enable the Christian to sit easy and perfectly resigned to the will of God, under every dispensation of his unerring providence: it will prove useful also in suppressing those murmurs which are too apt to rise when the wicked prosper and flourish, while the righteous have scarcely bread to eat. Remember it is said of some—They have their portion in this life; and a bitter one it is, when compared to the happiness that awaits the righteous in a better country.

You recollect, Philetus, I have already observed, that industry is the ordinary way to prosperity: if, therefore, by diligence in a way of trade riches should increase, set not your heart upon them: 'thou hast eaten and art full'

the only happiness that is within .

It is not without reason that the apostle represents our passage through this stage of our existence in images drawn from the alarms and solicitude of a military life; for we are placed in such a state, that most every thing about us conspires against our

not We are in danger from whatever  
-has: and all that can

and take the name of my God in vain. But even those Christians, Philetus, who move in this middle sphere, have their sorrows and their joys ; they feel some degree of pain, some proportionable measure of anxiety and care ; they taste a bitter mixed with every sweet, and they find a faithful monitor within, who tells them that the earth is not their portion, was not given as their rest, nor intended as their home.—The Almighty Father of our spirits hath, in mercy, “written vanity and vexation upon every condition ; and if his providence create not troubles for us, yet our own folly will : thus hath man made himself a slave and drudge to the world, over which God made him lord.”

It may be said, indeed, with truth, that sorrow, in the present state, is the sad inheritance of man. He is born to trouble as the sparks fly upwards. The first intelligence of his visible existence is announced by the voice of weeping : and through every stage of life, either his own sufferings, or the sufferings of others, claim the tear of grief ; nor will the claim be remitted, or the tear cease to flow, till it be “dried up in the dust of the grave.” I am, your, &c.

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together impractical  
a matter wholly undeter  
vine injunction respecting it thou  
self is clearly revealed. It may be needful  
however, that care should be taken to prevent  
inconvenience arising either from the length or  
shortness of time set apart for the performance of this  
honourable service.

"When Cicero was asked which of Demosthenes' orations he thought best, he wittily replied, The longest. But if the question should be, Which of prayers are the best, the answer then must not be, The longest, but The strongest: not the prayer that exceeds in quantity, but that which exceeds in quality. In moral actions the manner of working is a swaying circumstance: a man may sin in doing good, but not in doing well."

The hour in which this duty should be performed is not particularly mentioned. Suffer me to suggest, however, that it should be attended to "before fast in the morning, and before supper at night" advantage resulting from this order, if it conveniently admitted, is considerable.

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presses it, to "choose the dullest and deadeſt time when ſleep is ready to cloſe your eyes, and rende us unable to ſerve ourſelves, is to chooſe a moment not adapted to the duty.—We muſt feel a languor that will make us pray as if fearful that God ſhould accept us, and as coldly as if unwilling he ſhould hear us, and take away that luſt by which we are governed, and againſt which conſcience urges us to pray."

In Scripture, honourable mention is made of family worſhip in commendation of faithful Abraham : I know, ſaith Jehovah, that he will command his children, and his houſehold after him ; and they ſhall keep the way of the Lord. In this practice lived the venerable Joshua alſo. After a review of the many deliverances God had wrought, he ſaid unto the children of Iſrael, If it ſeem evil unto you to ſerve the Lord, chooſe ye this day whom you will ſerve.

in which he publicly acknowledged the interposition of divine goodness, retired to his world, and returned to bless his household in order to demonstrate his love of prayer, in another place, Seven times a day do I pray because of thy righteous judgments. Job is so justly admired and commended for his piety, that he rose early in the morning to offer for his burnt-offerings according to the number of his children. This, it is said, he did continually. Must we forget the pious example of the Daniel, whose ascriptions of praise breathe a sincere and fervent language of exalted piety? devout Cornelius likewise furnishes us an example of family worship, and also with the success with which it was attended. Prayers that sprang from his heart ascended in answer to his prayer, and though imper-

the universe, no difficulty should seem insurmountable." It is true that the world in which we now live, seem to think family worship the effect of superstition, rather than the genuine offspring of religion: but such reflections will have no weight where reason is permitted to preside.

Dr. Johnson said, when speaking to Mr. Boswell respecting Smart, the poet, "Madness frequently discovers itself merely by unnecessary deviation from the usual modes of the world. My poor friend Smart showed the disturbance of his mind by falling upon his knees, and saying his prayers in the street, or in any other unusual place. Now although, rationally speaking, it is greater madness not to pray at all, than to pray as Smart did, I am afraid there are so many who do not pray, that their understanding is not called in question."

The reasonableness of family worship will appear very obvious from a consideration of our unceasing obligations to God, as our maker, preserver, and benefactor. It is in him we live, and move, and have our being. To him we are indebted for every mercy we enjoy: from him we receive all that we have: and it is owing to his goodness that we are what we are. If blessed with health, with strength, or with riches, they are his gifts; of which he may justly deprive us at pleasure, and with equal propriety set us upon the dunghill with the beggar. These certainly are truths that must at once strike the mind of every considerate man, and which the most abandoned and profane cannot be hardy enough, when serious, to deny. How, then, ought every

advantage is a --


If we have food and raiment, they are more than we deserve ; for in many things we offend all.

Why, Philetus, are we commanded to pray, Give us this day our daily bread, if not to teach us, among other things, our daily dependence upon God as the dispenser of all our temporal blessings? Most of our wants return with the morning ; and to whom should we look but to him who is able to supply them? We need his direction through the perplexities and difficulties of every day ; and without his gracious interposition and support, we can effect nothing to any valuable purpose. In the evening we seek rest in vain, unless he give slumber to the eye-lids, and sleep to the eyes. Now as these wants common to every family, and what all members constantly experience, they ought certainly to unite in supplicating the same divine goodness and also in returning thanks for the mercies of which they have all jointly been partakers. Surely we can say with the Psalmist, " It is good to give thanks to the Lord, and to sing praises unto thy name, O Lord, with the loving-kindness

and examining the only question in which a mistake cannot be rectified."

That prayer is a duty resulting from our relation to our Almighty, as our Creator and Benefactor, is evidently the dictate of nature. It is, besides, a mean by which the comfort and the happiness of his dependent and sinful creatures are promoted. He that knows what is in man, stands in no need of intelligence respecting his condition. "All things are naked and opened unto the sight of him with whom we have to do—Hell is naked before him, and destruction hath no covering."—In this case, as in every other, duty and privilege are inseparably united: and the utility of prayer in all its branches, will appear abundantly manifest when it is remembered that it is not intended to give the Father of spirits information concerning either our wants or our unworthiness, for these are perfectly known to him before they are felt or acknowledged by ourselves, but to impress the mind with a deep conviction of both, and to keep perpetually alive a sense of our entire dependence on him for the supply of the one, and the pardon of the other.

"Nothing so forcibly restrains from ill as the remembrance of a recent address to heaven for protection and assistance. After having petitioned for power to resist temptation, there is so great an incongruity in not continuing the struggle, that we blush at the thought and persevere lest we lose all



But if prayer and  
surely the former should not be neglected by  
who contend that moral virtue is the sum  
human perfection."

In the neglect of either family or private we  
we act much more inconsistently than we do  
common occurrences of life. Were we to  
but the smallest token of respect at the h  
some earthly friend, we should be prompt to  
every acknowledgment in our power; we  
feel pain in recollecting but one opportunity  
we might have testified our gratitude, but wh  
then neglected or forgotten. Now if we pr  
be sensible of our obligations to that Frie  
sticketh closer than a brother; who giveth a  
liberally without upbraiding; by what sh  
demonstrate the sincerity of these preten  
not by yielding the obedience we acknowled

he considers that his separating himself from the corrupt conversation, amusements, and company of the world, bespeaks in him a love of more lasting and refined pleasures. By his own voluntary seclusion, he tacitly condemns the sinful customs and manners of the wicked; is a reprover of their ways, and a pattern for them to imitate. But if he live in the neglect of family worship, the omission of which is reprehensible in them; where is the propriety of his conduct, and how are we to distinguish between the sincere Christian and the merely nominal professor? It is possible that they may be equally upright in their dealings among men, though from different motives: but as these motives are hidden from us, we must judge of their religion, integrity, and morals, by their deportment in the world, the family, and the church to which they both respectively belong.

There are persons that never felt the constraining power of divine love, who are strictly honest in their dealings, exemplary in their families, and moral in their conduct. Such perhaps were some of the Pharisees mentioned in Scripture, and such once was the persecuting Saul. If then it be possible for a man under the influence of merely moral principles, to appear unblamable in the management of his civil, his relative, and social duties, it is absolutely neces-



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orship; the former, let him act  
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lighter character in the world, and  
of society.  
is, it is something strange that men  
ve experienced the power of religion,  
be exhorted to perform so reasonable  
at there are persons of this descrip-  
too obvious to be disputed. As to  
their religious pretensions, it is cer-

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for his crime.

Neglect of spiritual duties commonly arises from a declension of religion in the soul. "A lover," says an elegant essayist, "finds no inclination to travel any path but that which leads to the habitation of his mistress; a trader can spare little attention to common occurrences, when his fortune is endangered by a storm." In both these cases neglect of other objects is the effect of an overruling passion; and when there is not a conscientious regard to the duties of religion, the Christian may rest assured that the love of something else predominates in the heart.

"If a man love me," said our Lord, "he will keep my words—he that loveth me not keepeth not my sayings," and there can be no doubt but that, were we to live more under the sensible enjoyment of divine love, we should be more prompt and steady in the performance of every divine precept. The ways of God would not then appear either irksome or grievous; but as they truly are, ways of pleasantness and paths of peace.

When love actuates the soul, the wheels of obedience move with celerity; but when this is wanting,

in their conversation, and active in the performance of every duty, it is manifest that their souls are barren, and their profession, however specious, dwindle into form. Such men, Philetus, are not an ornament, but a discredit to religion; and if saved last, it will be, as the apostle expresses it, by fire. Circumspection was perhaps never more necessary than in the present age, in order to guard against evils that are so evidently prevalent in the Christian world.

It is certain that the most diligent attendance to the duties of religion can merit no favour from the hand of the Almighty; but it is equally certain that almost every spiritual, and every temporal mercy, is communicated not by the neglect but by the use of means. To use these means is the duty, the work and the privilege of man; to im-

...of that promise, "Those who he  
will honour;" and at the same time we  
knowledge it just that they who are other  
ed should be lightly esteemed.

The performance of family worship, Ph.  
be attended with the happiest effects: you  
will speak loudly to all around you, and re  
he religion you profess to follow and este  
he course of Divine Providence, you  
lessed with children, it is likely they may  
ted as well by this as any other act of yo  
lary piety. Your servants also, who wi  
rgotten in your petitions, may be gainers  
nduct. Every exhortation intended to  
ther their present or their future welfare  
ven with peculiar propriety and advantage  
rious moments of retirement. The sole  
e occasion will add double force to

neglects, or the crimes that he commits, but for his negligence and irregularity which he may encourage ; inculcate."

If, on the other hand, they see you daily devoted to God in prayer, both on your own and on their behalf, they must think there is a reality in religion ; something more than the world generally imagines, or perhaps than they themselves have ever yet experienced. The manifestation of your concern for their immortal part may also induce them to examine the propriety of your remarks ; may be instrumental in the conversion of their souls ; and consequently have a tendency to promote both their present and their future happiness.

But if after every endeavour you should meet with disappointment, your kind interposition will probably secure their esteem ; and if it should so happen, this esteem will be evinced by a faithful

long harbour resentment against him. Let him pray for his friend with that ardour which friendship naturally inspires, and he will perceive his attachment to grow daily and daily stronger. If, then, universal benevolence, or charity, be a disposition which we ought to cultivate in ourselves, mutual intercession is undeniably a duty, because nothing contributes so effectually to the acquisition of that spirit which an apostle terms the end of the commandment."

The morning, as one expresses it, "is a resurrection from death to a new enjoyment of life—of yourself, and a fresh entrance into the world;" let the sacrifice of prayer, therefore, statedly ascend as a token of the gratitude you feel for the mercies of the night; and in the evening, as a testimony of thankfulness for the providential favours of the day.

Night may be properly considered as an emblem of death—as a pause—a stop in the progress of life: and in these views it is right, before we enter its solemnities, to recognise the transactions of the day—to mark those duties that have been entirely omitted or carelessly performed; to recollect with gratitude the favours graciously bestowed; to admire the Divine patience with which we have trifled, and to implore that protection and forgiveness, without

e power of their hands.

“ When, therefore, the generality of men are such thrifts of time, and like careless navigators keep no journal or diary of their motions, and other occurrences that happen ; what need have others to say, with Moses, ‘ So teach us to number our days, that we may apply our hearts unto wisdom.’ He who was learned in all the sciences of the Egyptians, desires to be taught of God so to number, as not to mistake, or to make any error in the account of life, by setting down days for minutes, and years for days. A man would naturally think that a little arithmetic would serve to cast up so small a number as the days of him whose days are as the days of an hireling, few and evil : and yet it is such a mystery, that Moses begs of God to be instructed in it as that which is the chief and only knowledge. Yea, God himself earnestly wishes this wisdom to Israel his

rest, are alternately at the root of our life. A chip flies off every day and every night, and the stroke is continued till at length we are hewn down, and fall at the grave's mouth."

In the performance of family worship, Philetus, you will experience a pleasure that will induce you to persevere in the midst of surrounding opposition: and it is this pleasure, Philetus, that will support and animate you under many of the trials which you must expect to meet in civil, in domestic, and religious life. It is this that will make the most pressing difficulties appear comparatively light; and if these difficulties be contrasted with the many spiritual blessings you experience, they will dwindle into nothing. In a word, the tranquillity of mind sometimes enjoyed in the practice of this relative and social duty cannot be explained; it would beggar the most elaborate description.

The present world, remember, is but a passage to the next; and while travelling through it, be careful never to regard it as your home. "He that lives longest lives but a little while; every man, therefore, may be certain that he has no time to waste. The duties of life are commensurate to its duration, and every day brings its task, which if neglected is dou-



ing but the consolations which religion can certainly impart. Her ways are ways of pleasantness, and all her paths are peace. The duties she enjoins, "if sincerely and regularly performed, will ways be sufficient to exalt the meanest, and to exercise the highest understanding. That mind will never be vacant, which is frequently recalled by stated duties to meditations on eternal interests; nor in any hour be long, which is spent in augmenting desire for celestial happiness."

Before I conclude, Philetus, I will transcribe for your perusal a few lines written on the present subject by a learned and judicious author. "Let me exhort you," says he, "to be careful and conscientious in family government and instruction. How inexcusable are those parents and masters, who suffer their children and servants to perish for lack of instruction. What unspeakable advantages do you

lifeless walls and furniture of your chambers might be awakening monitors.

"There is the greatest mutual influence between family and personal religion. Personal religion is the foundation of all family and relative duties. It would be speaking to the deaf to persuade any to watch over the souls of others, who have no concern for their own. But wherever there is a deep impression of the importance of eternity for ourselves, this will naturally and necessarily set before us its importance with respect to all that are dear to us. On the other hand, for the same reason, family religion is one of the best and surest evidences of the reality and strength of personal religion. It is sometimes observed, that some very pious persons are extremely defective in this particular; and take little care of the instruction, and still less of the government of their children. If they are truly pious, it is a very great blemish upon their piety. However, for my own part I confess, I do very much suspect the sincerity of religion in those who are remarkably negligent in this particular, let them profess as much as they will. I know that pious persons, from the weakness of their own judgment, will be guilty of great impru-

be seen by them, when he comes home staggering with drunkenness, unfit to perform any duty, or ready to sin still more by the manner of performance? When I figure to myself a master of a family, who had come home sotted like a beast, and half-supported to his house, rising in the morning, am not able to conceive how he can bear the looks of those members of his family, who had been witnesses of his shame. But, besides being a restraint from gross crimes, I cannot help saying that, speaking of the things of God with the concern of a parent, or the humanity of a master, must give a solemnity of spirit, and a sense of their moment even greater than before. A man cannot speak to purpose without feeling what he says; and the new impression will certainly leave behind it a lasting effect. Let me, therefore, earnestly recommend to you the faithful discharge and careful management of your duty to God.

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